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# JOURNAL

## OF THE

# ROYAL ASIATIC SOCIETY.

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ART. I.—*Hindú Inscriptions*, by WALTER ELLIOT, Esq., *Madras Civil Service*.—Read 16th July, 1836.

I BEG to present to the Society two MS. volumes, containing copies of 595 Inscriptions, collected, during a period of eight years, in the southern Mahratta country, or the district of Dharwar; in the western part of the Nizam's territories; in the northern district of Mysore; and from the province of Sunda, comprised in the Mangalore collectorate.

Most of these are engraved on great slabs of stone, generally formed from a compact black basalt, which takes a fine polish, and seems particularly adapted for resisting the influence of the weather. Sometimes the slabs are of clay slate, or (particularly to the N. E.) of a small schistose limestone, more liable to injury and erosion. Others, again, are cut on the pillars of temples, or on their exterior walls, as on the sandstone temples of Ellora; and a very few are taken from deeds engraved on sheets of copper, that had been long in the earth, and had accidentally been brought to light. Several have been procured from monumental stones recording the death of warriors, or the incremation of *sattis*; the latter are frequent in the S. W. portion of the Dharwar district, and in Mysore, and display rudely-sculptured representations of the scenes recorded. The plain slabs have generally a few symbols engraved above the commencement of the inscription. In the right corner is the sun, in the left the moon. Below the sun is sometimes found the peculiar ensign or symbol of the party making the grant. Thus, the Chalukyas carry the figure of a boar, which was their signet, or ensign; and the Yadavas are often distinguished by the representation of a crooked knife, or dagger. Underneath the moon is a cow and calf, which were always presented to the Bráhmans on the occasion of grants being made. In the centre is the chief object of worship of the granter. The Chalukyas, being followers of Siva, have the Lingam in this situation, with an officiating priest on the one side of it, and a votary on the other; the Kalabhuryas, a sitting Jain Tirthara, with attendants, &c.

But most of the grants having been made by individuals of humbler rank, they represent some symbol peculiar to them, together with the Ling, or a Jain deity. A grant by a zemindar of the Nagavansa at Bheiranmati, near Bagalkotah, in Saka' 912, exhibits, under a representation of the sun, a cobra di capello snake, with the hood expanded, a Lingam in the centre, and the cow and calf under that of the moon.

The language employed is for the most part Sanskrit, arranged in slokas of different metres, and containing a considerable mixture of ancient Kanarese words and phrases, many of them now obsolete. Sometimes the Kanarese tongue predominates much more, and a few are entirely in that dialect. The monumental stones are invariably Kanarese.

It was not until I became possessed of a great number of these inscriptions, and endeavoured to arrange them chronologically, that I derived any useful results from them. I then perceived that they contained historical facts of considerable importance, together with notices of ancient manners and customs, particularly regarding rights of property and tenures of land, of a very interesting nature. The present paper is confined to a notice of the historical data, as far as they have been made out.

The first object was to make a *catalogue raisonné* of the whole collection, a copy of the most useful portion of which is transmitted, serving as an index, or table of contents to the volumes themselves. But in accomplishing this, several difficulties presented themselves. The inscriptions all commemorate grants of land, money, or the transfer of seignorial rights to temples, gurus,<sup>2</sup> or religious establishments, or for the preservation of tanks, and public works. Some of these are dated from the Saka year in which they were made, but a great number record only the Samvatsara, or year of the cycle (the Vrihas patí yuga,) of sixty years, which, in a period extending over some centuries, indicates no definite epoch. Others, again, merely state the year of the king's reign, or that of some petty æra introduced by a sovereign of the time, ambitious of perpetuating his name by founding a new Saka of his own.

By comparing the whole of these together, however, and making use of such as had the Samvatsara and the Saka years both mentioned, all the other cycle years in the series before and after the ones specified were arranged in their proper places. The results were so satisfactory, and tallied so well with each other, as to establish

<sup>1</sup> This Saka, or, as it is commonly called, Saliváhana Saka, or Era of Saliváhana, commence 1 A. D. 79.

<sup>2</sup> Guru, a family priest, or one of a particular sect or order.—Edit.

the conviction that the arrangement now offered must be very nearly correct. By the same means, also, certain names of different princes were identified with particular titles adopted by them. In some inscriptions they are designated by one title, and in others by a different one, having all reference to the same, though at first appearing to point out different individuals.

Some difficulty was likewise experienced in the obsolete characters employed in the earlier inscriptions. An alphabet of such of these forms as were deciphered, was prepared by the Kanarese copyists in my service, which was printed at the Bombay lithographic press, for general distribution. A few copies accompany this paper.

The inscriptions so arranged are found to relate to four dynasties of princes, reigning over the greater portion of that part of India now denominated the Dakshana, or Dekkan, but at that time Kuntala désa. The capital was first Kalyán (in the Muhammadan province of Kalbarga), and subsequently Dévagiri, now the modern city of Dowlatabad. The limits of this kingdom appear to have been the Narmada, or Nerbudda, on the N. ; the Ocean on the W. ; the line formed by the Kanarese language on the S. E., which includes part of the Bellary collectorate ; and on the S. W. they would include the provinces of Nuggar, or Bidnúr, and of Sunda. The best defined natural line is, the course of the Krishna, and Tungabhadra ; but many inscriptions, particularly of the Dévagiri princes, have been obtained considerably to the south of the latter river. The eastern boundary I have not been able to ascertain, but it is probable that it did not extend beyond the Gháts, under which lay the kingdoms of Kalinga and Andhra, which are both mentioned as occasionally hostile to Kalyán. I have procured records throughout a considerable portion of the limits above stated, as far as the Godavery N., and Kalyán E., and from the frequent contests mentioned in them with the princes of Gurjara, Malwa, Kalinga, Chola, &c., I conceive them to be pretty correct.

The term Karnataka désa, is likewise used to designate this tract in the later inscriptions. The Karnataka province would seem to be more naturally marked out by the range of the Karnataka language, which would both fall short of the extent of the Chalukya sway on the N., and likewise carry it too far to the S. ; to places where there is no record of their authority having ever reached. The boundary of the Kanarese tongue on the W. and N. may be designated by a line drawn from Sadasoghur, on the Malabar coast, to the westward of Dharwar, Belgaum, and Húkairi, through Kagal and Kurandwar, passing between Keligaon and Pandegaon, through Brahmपुरi, on the Bhima, and Sholapur, and thence east, to the neighbourhood of

Beder. From Sadasoghur, following the southern boundary of Sunda to the top of the western Gháts, it comprehends the whole of Mysore as Koimbatúr, and the line of eastern Gháts,—including much of the Chola and Belála kingdoms, and even Dwara Samudra, the capital of the latter, which was never subjugated by the Chalukyas. On the other hand, distinct evidence exists of their having possessed nearly the whole of Maharashtra. The Mahá Maudalésvar, or hereditary chief of Kolapúr, was one of their chief feudatories, and Vikram Chalukya II. is recorded to have married the daughter of the Mandalésvar, or Zemindar of Mangalakola, besides other notices of the Narmada, as being their northern limit.

The period more immediately embraced by these dynasties is from Saka 895 (in which the principal one, that of the Chalukyas, recovered its power, which had been subverted some time before,) to Saka 1234, when the Yadavas of Dévagiri were overthrown by the Muhammadans. But proofs have likewise been obtained of the possession of sovereign authority by the Chalukyas at a much earlier epoch, commencing about the fifth century of the Salivahána æra.

The following is a tabular statement of the princes that reigned during the best authenticated period :

I. CHALUKYA DYNASTY.						
NAME.	TITLE.	Began to Reign. — Saka.	Ceased to Reign. — Saka.	Duration of Reign.	Aver. length of Reign.	
1. Teilapa Déva ....	.....	895	919	24		These dates are only approximations, deduced from the earliest & latest inscriptions of each prince that have been found: the whole doubtful period is seventy nine years, giving an average of nearly sixteen years to each reign.
2. Satya Sri, or Irivi Bhujanga Déva...	.....	919	930?	11?		
3. Vikramáditya I., or Vibhu Vikram	.....	930?	940?	10?		
4. Jaya Sina Déva	Jagadeka Malla ...	940?	962?	22?		
5. Somésvara Déva I. ....	Treilokya Malla Ahawa Malla ...	962?	991?	29?		
6. Somésvara Déva II., Soyí Déva, or Sovi Déva .....	Bhuncna Malla ...	991?	998	7?		
7. Vikramáditya II., or Kali Vikram, or Permadi Raya	Tribhuvana Malla	998	1049	51		
8. Somésvara Déva III. ....	Bhuloka Malla ...	1049	1060	11		
9. ....	Jagadeka Malla...	1060	1072	12		
10. Teilapa Déva II., or Nurmadi Teilap .....	Treilokya Malla...	1072	1104	32		
11. Somésvara Déva IV. ....	Tribhuvana Malla	1104	1111	7		
Total Years.....				216	19½	

## II. KALABHURJA, OR KALACHUNA DYNASTY.

NAME.	TITLE.	Began to Reign. — Saka.	Ceased to Reign. — Saka.	Duration of Reign.	Average length of Reign.	
12. Vijala Déva, or Bijala .....	Tribhuvana Malla	1078	1087	9		These titles are rarely used.
13. Morari Sovi Déva, or Vira Vijala, or Somésvara Déva .....						
14. Sankama Déva	Bhuncaka Malla...	1087	1098	11		
	Ahava Malla.....	1098	1104	6		
Total Years.....				26	8½	

## III. YADAVA DYNASTY OF DWARA SAMUDRA, OR HOISALA BELLALAS.

15. Vira Bellala .....	1113	1133?	?	{ There is only one inscription of his time, in Saka 1145.
16. Narasiniha .....	?	?	?	

## IV. YADAVA DYNASTY OF DEVAGIRI.

17. 1. Ballam Déva.....	1110	1115	5	{ The exact year of his death, and of his successor's accession, has not been ascertained.
18. 2. Jayatuga Déva, or Jaytuk Dev, or Jyt Pal Dev.....	1115	1132	17	
19. 3. Simhana Déva .....	1132	1170?	38	
20. 4. Kandarac Déva, or Kanera Déva .....	1170?	1182	12	
21. 5. Mahá Déva.....	1182	1193	11	
22. 6. Ramachandra .....	1193	1232	39	
23. 7. Shenkar Déva .....	1232	1234	2	
				17½ or nearly 18 years

## OF THE CHALUKYAS.

THIS is the oldest race of which we find satisfactory mention made in the records of the Dekkan. They seem to have belonged to the great tribe that, under the general name of Rajpúts, exercised dominion over the whole of Northern and Central India. It seems doubtful whether the name Chalukya occurs in the catalogue of the thirty-six royal races, but Colonel Tod has identified them with the Solaukis, who are included in that enumeration, and who for a long time ruled over Anhalwara Pattan, in Gujarát. The Solaukis, however, were one of the four Agnikulas, whereas the Chalukyas always profess themselves of lunar origin. And it is remarkable, that in none of the inscriptions quoted by Colonel Tod, do they

style themselves Solaukis, but always Chalukyas.<sup>1</sup> Nor does the former title ever occur in any of the present inscriptions. Indeed, there is every reason for believing, that the two powerful dynasties of Gujarât and the Dekkan had a common origin.<sup>2</sup>

The accompanying tree shows the genealogy of the Chalukya family for twenty-four generations, and extends over a period reaching from the fifth to the thirteenth century of the Salivahana æra. Nearly the whole of the present collection of inscriptions, however, are subsequent to the restoration of the family, in the person of Teila, in Saka 895. The names anterior to that prince are given on the faith of two inscriptions,<sup>3</sup> which profess to be taken from older inscriptions, on copper plates then extant. Such evidence, from the universal anxiety of all men to exalt the source from which they derive their origin, would have been insufficient to admit their claim to regal power antecedent to the dates shown in the great body of inscriptions; but, fortunately, some of these copper deeds have themselves come to light. One of them, found at Kurt-Kotal, in the Dambal Parganah,<sup>4</sup> I have now the honour of presenting to the Society. It consists of two plates of copper, united by a ring, on which is engraved the figure of a boar,<sup>5</sup> the distinctive symbol or seal of the Chalukyas. These plates are inscribed on both sides with characters of the Hala-Kanarese alphabet, and refer to a grant made by Vikramaditya, the eighth from Jaya Sinha, in Saka 530. Two others were given to Captain T. B. Jervis, Bombay Engineers (who kindly allowed me to copy them), by Chintaman Row Patwardhan, the Chief of Sangli, in whose Jagîr they were found; and three more, on stone, were met with in an old Jain temple, at Lakmeswar, all belonging to the earlier dynasty; together with a renewal of an older grant, existing at Aminbhavi, near Dharwar.

From these authorities we learn the following facts: Jaya Sinha claims to be descended from ancestors previously enjoying royal power,<sup>6</sup> of whom fifty-nine reigned in Ayodyapura and other places,

<sup>1</sup> Ann. of Rajn. vol. i., Appendix IV. and VI. pp. 801—4.    <sup>2</sup> Ibid, i. p. 97.

<sup>3</sup> 1. At Ye-ur, in the Nizam's territory, No. 4 of Vikram II., p. 166 of MS.—

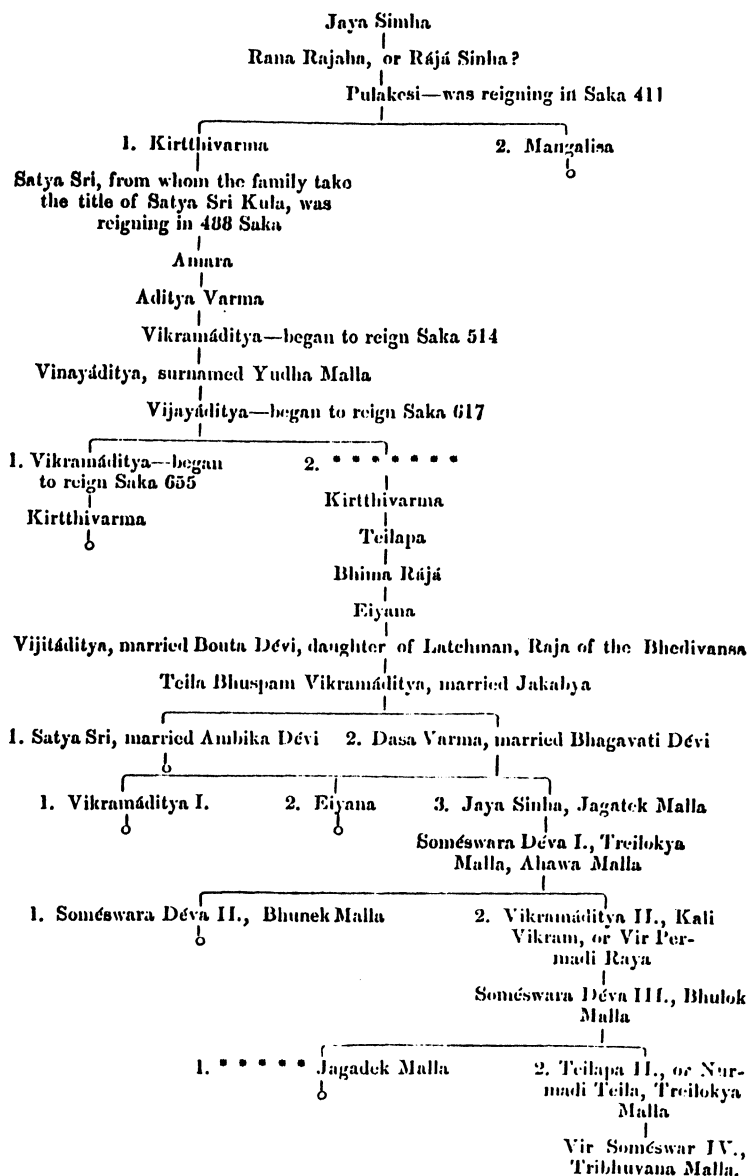
2. At Handarki, in Tondur, Nizam's territory, No. 141 of Vikram II., p. 402 of MS.

<sup>4</sup> It was dug up in repairing the house of the Kulkurni, or village accountant, in 1827.

<sup>5</sup> This device was subsequently adopted by the Kings of Vijayanagar. Lands are still, on similar metallic deeds, granted by them, and bearing the same effigy on the seal.

<sup>6</sup> Ye-ur, App. No. I. The Jain Guru of the Malkheir Simhasanam gave the following traditionary account of the ancestors of Jaya Sinha,—that they were

## GENEALOGY OF THE CHALUKYA RACE OF KALYÁN.





in the north, or in Hindústan; and among these are specified the names of Vishnu Verddhana, Vijayáditya, and Satya Sri. Sixteen are then described as reigning after him, in the Dekkan, or South country; but previous to them, two other families or races had possessed it, the Kartas<sup>1</sup> and the Rattas, the latter of whom were overthrown by Jáya Sinha, who defeated and destroyed Krishna, the Ratta Rájá.<sup>2</sup>

His son was Rájá Sinha, surnamed, from his warlike qualities, Rana Ragaha. The name, Rájá Sinha, occurs only in one place,<sup>3</sup> and may, perhaps, not be correct; but his title appears repeatedly.

The son of the preceding, Pulakesi, appears to have been a prince of great power. One of the copper deeds, in the possession of Captain Jervis, records a grant made during his reign, in Saka 411. He is described as "having performed the Aswamedha sacrifice; as plunging among the hosts of his enemies, mounted on his horse Chitra Kanta; as reigning from the Ganga to Setu; his standard floating to the Ganga and the Yamuna, Lord of the Single Canopy (*eka chatra adipati*), and imposing his orders on the mighty chiefs of Chol, Kerala, Kalinga, Simhala, Bhupal."<sup>4</sup>

descendants of the Kings of Delhi, from whom sprang Ilerna Syn, who came to Darnapur, forty kos from Hyderabad, and married the daughter of the chief of that place. His son, Dharna Pal, married the daughter of the Rajah of Chikodi (near Kolapur), and built the fort of Bagalkotah, (on the Ghatpa or Ghatparba river,) whence he derived the title of Bagarasu. He afterwards settled at Sivagam, near Aurangabad, and made himself master of Sarrar-shapúr, beyond the Godaveri; and finally he built, and settled himself at Nagavi, near Malkheir. His son, Chittra Datta, or Chitr Syn, removed to Chitapur, three kos from Nagavi, on account of the badness of the water, and built Malkheir, or Mahipati Nagara; the old name of which was Maliyadra. Subsequently they removed to Kalyán, changing its name from Belgola, to its present denomination. But this account is too vague to be deserving of much credit.

In one of the inscriptions the origin of the family is deduced from "Brahm, Manusputra (or Atri), Mandavi or Mandarvya, Hārīti, Hārīti Pancha Sikha, who was making a libation to the sun, at the Sri Sauddhya, when the Chalukyas sprang from the spray of the water poured out. In this race were born Vishnu Verddhana, Vijayaditya, and Satya Sri, Lord of Ayodya, &c."—*Handarki Ins.*, p. 402.

In another, the descent is brought from Brahma, through Budha and Ila, to Paruravas, "from whom came Hariti the fire-tufted, making illustrious the Somavansa, and progenitor of many royal races, conspicuous among which was the Chalukya vansa, in which was born Satya Sri, the lord of Ayodya, from whom the race was denominated the Satya Sri Kula."—*Ins. at Ittagi*, No. 86 of Vik. II., p. 319.

<sup>1</sup> *Ins. at Handarki*, p. 402.

<sup>2</sup> *Ins. at Ye-ur*, App. No. I.

<sup>3</sup> Captain Jervis's copper Sasana.

<sup>4</sup> Copper Sasana. The grant is made by Sivunda of the Nilasandra Vansa, servant of Satya Sri Pulakesi, who appointed him governor of the Kukundi dés

The Ye-ur inscription styles him lord of Watapipura; and another, at Barungi, in Mysore, relates that, "among many former celebrated Rajas, was Pulakesi. He burned Kanchi, the capital of Chol, who in return destroyed Kalyan, which Pulakesi no sooner heard, than, mounting his elephant, he attacked Chol and killed him."<sup>1</sup>

The brothers Kirtthivarma and Mangalisa, severally followed their father Pulakesi; and the succession was then continued in the elder branch, by Satya Sri, son of Kirtthivarma. He is said to have been celebrated for his virtuous qualities (Satya), and it is added, that from him his descendants adopted the title of Satya Sri Kula. But we find the same title adopted as a generic appellation by his grandfather, Pulakesi, and it is likewise enumerated among the names of those princes who had previously reigned in the North.<sup>2</sup> We also find it assumed by many of his successors, while others prefer that of Vikramaditya, or Vikram.

His æra is fixed by an inscription at the small village of Amnibhavi, four or five miles from Dharwar, which shows that he was reigning in Saka 488.<sup>3</sup>

The next names on the list are Amara, Aditya Varma, and Vikramaditya. The copper grant now on the table is of the time of the last-mentioned prince. It bears date, the thirty-second of his reign, Saka 530, and his accession is thus fixed as having occurred in

of 700 villages, in one of which, Alakta rájáraya, producing rice, sugar, cloves, nutmegs, he built a Jain mandapa, by permission of the Satya Sri, and endowed it, &c. The date is expressed thus: "Sak' abdésu ékadasutrésu chatu sētésu vibhuva Samvatsara." This gives Saka 411, but Vibhuva is 410; a difference of one year, however, between the inscribed date, and that calculated from the present time, occurs in several other places.

<sup>1</sup> Ins. No. 103 of No. VII., p. 352 of MS. I am not acquainted with the site of Watapipura. Many of the great families are styled lords of some great city, as the Kalabhuryas of Kalanjra, and the Silaharas of Tagara, which have no reference to their existing localities.

<sup>2</sup> See App. No. I.

<sup>3</sup> It records the renewal, in the time of Tribhuvana Malla Vikram (one of the later Chalukya princes, subsequent to Teila), to the Sri Mulasthan Kali Deva temple, by Ananta Palarasu Danda Nayaka; which grant had formerly been made by, or in the time of Satya Sri, son of Kirtthivarma, son of Pulakesi, then reigning or residing at Kesuwalala, on the banks of the Malapahari river, in Saka 488, Servajit Samvatsara. The date is given distinctly in figures, and, as in the former instance, the cycle year corresponds within one of the calculation made from the present time, Servajit thereby being 489. The renewal of the grant is made by Ananta Pal, chief of the Palsagi 12,000 (villages understood). The different jurisdictions or territorial divisions, are always expressed in this manner. Palsagi is the modern Parganah of Halsei, in the Bidi Taluk.

515.<sup>1</sup> In another place he is called "the disturber of the Rajahs of Pandya, Chola, and Kerala, and of the Kadamba Kula," and is described as making the Kanchipati (or lord of Kanchi, the capital of the Cholas), kiss his lotus feet.<sup>2</sup>

Yudha Malla, a title equivalent to that used by some of the later princes, of Ahawa Malla, succeeded his father Vikram. His name occurs in one of the Lakmeswara inscriptions, and appears to have been Vinayáditya Satya Sri, "who churned the Lords of Kanchi, and of Singala Dwipa, as the son of Siva destroyed Taraka."<sup>3</sup>

The æra of his son Vijayáditya is fixed by the inscription just quoted, which is dated Saka 651, in the thirty-fourth of his reign, thus determining the year of his accession to be Saka 618.<sup>4</sup>

A second inscription in the same Jain temple was made in the time of the son and successor of Vijayáditya, named Vikramáditya. In it Saka 656 is stated to be the second of his reign; thus giving Saka 655 as the year of his accession, and ascertaining the duration of his father's reign to have been thirty-eight years.<sup>5</sup>

No records have been obtained of any of the succeeding names in the list, till the time of Teila. It appears indeed, that previous to the æra of that prince the power of the Chalukyas was alienated for a time, or had suffered a partial obscuration; for he is described as having recovered his hereditary dominions, by again subduing

<sup>1</sup> Copper Sasana. Deducing his genealogy from Pulakesi, it continues:—"In trimsat pancha satésu, Saka varsha (or 530), on the eighth day of the sixteenth royal victorious year (Vijaya raj Samvatsara), on occasion of a solar eclipse, the King Vikramaditya and his Queen having bestowed certain gifts, the chief Senapati, or general, son of the Sachiva, or minister, at the same time being in presence of the King, washed the feet of Rava Sarmana, son of Madhuva Sarmana, and bestowed on him the village of Kurt-Kotah, &c." The grant was found in digging the foundations of the Kulkurni's (or village record keeper's) house, of this place. The titles of the priests, *Sarmana*, are remarkable, as indicating sectaries of the Buddha faith.

<sup>2</sup> Ins. at p. 1 of the MS.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid. The genealogy is given thus: "Vijayaditya, son of Vinayaditya, son of Vikramaditya, Satya Sri." The date is, *eka pancha shatu utra shatashiteshu*, Vijaya raj Samvatsara chatur trimsatu. The Rajah, having taken instruction from his Guru (Swagaria) Niravidya Pundit Yatipati, the disciple of Udaya Deva Pundit, &c., the "destroyer of other creeds," (*para matha*), gave one-eighth of the village to the Jinendra of the Shenkh vasti of Pulikara Nagara. Pulikara Nagara is the ancient name of Lakmeswar.

<sup>5</sup> Ins. p. 7. It records a grant of 100 Gaviyotis (an obsolete measure of land), to the Jina Deva of Ramacharya, in the Shenkh vasti, a white Jinluja of Pulikara Nagara. The date is, *pancha shat utra shatashiteshu saka varsheshu vetiteshu* Vijaya raja Samvatsara pravartamana dwitya.

the Rattas, who seem not to have been entirely extirpated by Jaya Sinha, but to have grown again into power, or to have obtained a temporary advantage over their conquerors.

A fact mentioned by Colonel Tod, affords some confirmation of this supposition. "It was," he says, "in Samwat 987 (corresponding with A.D. 931, and with the Salu Saka 853), that Bhoj Raja, the last of the Chawaras, and the Salic law of India, were both set aside to make way for the young Moolraj, who ruled Anhalwara for the space of fifty-eight years. He was son of Jeysing Solauki, the emigrant prince of Calian, who married the daughter of Bhaj Raj."<sup>1</sup>

Allowing a period of twenty or thirty years to have elapsed previous to the accession of Moolraj, the revolution which drove the Chalukyas from the throne may be placed in the third or fourth generation previous to Teila, or about Saka 820. Though the name Jaya Sinha does not occur in the genealogical catalogue, he may have been one of the royal family, who sought the then famous court of Anhalwara, to repair his fortunes; or, as many of those in the list have two or more names, and titles besides, he may have likewise been known by some other appellation.

The fact, however, seems indubitable, that the Rattas gained the ascendancy for a time, till they were again finally reduced to subjection by Teilapa.

On a review of the preceding statement, though the different data appear to confirm each other in so many instances, we cannot but remark that the period of time supposed to be occupied by the decendants of Jaya Sinha much exceeds that which probability warrants. The first date that has been obtained, is that of Pulakesi, which appears to be Saka 411. From that year to the accession of Teila, in 895, a period of 484 years is embraced, in which are found fifteen names; thus giving an average of fifteen and a half years to each reign,—a duration evidently greatly beyond probability. From Pulakesi to Vikramāditya, in Saka 655, are nine names, and 244 years, affording an average of twenty-seven years to a reign; and the same result, nearly, is obtained by extending the calculation to the final extinction of the family, in 1111, a period of 700 years, containing twenty-seven names, with an average of twenty-six years and a third to each reign; none of which are warranted by analogy. A reference to the Table of Dynasties at p. 4, shows that the later Chalukyas, including one reign of fifty-one years, averaged only

<sup>1</sup> Ann. of Rajasthan, i. 97, 8.

nineteen and a fraction years each; and the Yedavas, a fraction less than eighteen. Assuming this average as a basis, we cannot assign to Jaya Sinha an earlier date than Saka 572; nor to Pulakesi, one beyond Saka 610.

The only solution of the difficulty that offers is, to suppose that the æra of Pulakesi has not been rightly ascertained. But then the mistake must be continued through the whole of the succeeding dates, which tally with each other in a way that affords the strongest presumption of their freedom from any material error. The complete genealogy only occurs on a stone at Ye-ur, purporting to have been copied from an older copper Sasana. It states, however, (and it is confirmed by another stone at Handarki,) that "sixteen reigned after Jaya Sinha," and accordingly we find that number occurring from Rana Ragaha to Teila, who began a new epoch. A slight doubt, however, occurs in two places: 1st. Whether Mangalisa, second son of Pulakesi, actually did reign; and, 2dly, Whether Vikramāditya, who began to reign Saka 655, was succeeded by his son Kirtthivarina, or by his nephew of the same name, or by both consecutively. Admitting both these events, and the first seems hardly doubtful, we have seventeen names after Jaya Sinha, and sixteen between the ascertained dates, which, however, only reduces the average of each reign to thirty years. Another supposition is, that the expression "sixteen reigned in the Dekkan" refers only to those who actually enjoyed regal power, and excludes some of the immediate predecessors of Teila; but, on the other hand, the genealogical succession is full and complete, and deduced regularly to Teilapa.

A more authentic æra now commences. Teila having conquered the Rattas, began to reign Saka 895.<sup>1</sup> He is described as "a new shoot of the royal tree of Chalukya, securing his hereditary dominions from the grasp of the enemy, as Vishnu in the Varaha Avatar saved the earth from Narkasura;"<sup>2</sup> as "overthrowing the Rattakula, and slaying the brave Munja;"<sup>3</sup> as "destroying Kankara, the moon of the Ratta Kula Sea;"<sup>4</sup> and in one instance he has the title of Ahawa Malla.<sup>5</sup> Who these Rattas were does not appear; perhaps they may be identical with the Raltons. A family of the tribe is mentioned among the feudatory nobles, and will be noticed hereafter.

<sup>1</sup> Ins. at Tengli, No. 54 of VII., p. 263. "He reigned twenty-four years from Srimukh Samvatsara." See also at Rudwadi, No. 56, p. 268.

<sup>2</sup> App. No. I.

<sup>3</sup> Ins. at Gadaj, No. 40 of VII., p. 235.

<sup>4</sup> Ins. at Mangoli, No. 4 of IX., p. 471. <sup>5</sup> Ins. at Anigiri, No. 7 of IX., p. 562.

The sons of Teila and of his wife Jakabya were Satya Sri and Dasa Varma, of whom the former succeeded him; but dying without issue, was followed successively by his nephews, the sons of Dasa Varma and Bhagavati Dévi, named Vikramáditya and Jaya Sinha. The latter assumed the title of Jagadeka Malla, or "sole lord of the world," and is said to have overcome the Chol Raja in battle.<sup>1</sup>

His son, Somésvara Déva I., seems to have had two titles, Trilokya Malla, "lord of the three worlds," and Ahawa Malla, "lord of war." The same authority already quoted, describes him as "defeating Chol, burning Kanchi, besieging Ujjayana,"<sup>2</sup> and another as "cutting the necks of the lords of Malava, of Chola, and of Kanyakubja, and overcoming his most powerful enemies who had attained superiority over all."<sup>3</sup> A third inscription makes the following vague enumeration of titles: "the elephant in the plantain-garden of his enemies, the Narendra of Chola; the fire drying up the Sea of Malava, the lightning striking the mountain-earth lords of Anga, Wanga, Khasa-Wanga, Pandya, Saurashtra, Kerala, Nepala, Turuslika, Bira, Magadha." It then goes on with more precision to announce the following historical fact,—that being on his return from the South, where he had gained a great victory over Chol, whilst halting at the town of Puliappayana, in the Siddhawadi-Nadu, he bestowed the lands and villages of Sivanúr on his chief general and minister, in Saka 981.<sup>4</sup>

The cause of this expedition is explained in a curious inscription of the time of his son, named also Someswara, or Bhuneka Malla.<sup>5</sup> The Chola Rájá, it appears, had invaded Kuntala Désa, and ravaged the southern provinces, taking and burning Pulikara Nagara, now Lakmeswar, famous for its Jain temples, which were all destroyed. After detailing the praises of the local chief who repaired them, and the new grants made to them, it proceeds thus:—"The Dher, or

<sup>1</sup> Ins. at Nagari, Nos. 27 and 35 of V., pp. 93 and 107.

<sup>2</sup> Ibid.

<sup>3</sup> Appendix No. I.

<sup>4</sup> Ins. at Sudi, No. 24 of V., p. 86. The minister was named Naga Deveiya; his titles are "Máni vegade," or honourable lord, "Danda nayaka," or general of the army, lord of the great Samantas, chief of the Amatya Pada, or great officers like Yamata Chol, the humbler of Bhoj, Bhujanga, Ahe devipa, Gurjara, &c. Having received the district of Swanur (now Savanur, or Shaanoor), in which Sudi is situated, by a copper grant, he builds a temple to Nagariwar, and endows it with part of his recently-acquired possessions, recording the grant on a stone, the one now extant. The situation of Puliappayana has not been ascertained. It is probably south of the Tunga Bhadra.

<sup>5</sup> Ins. at Anigiri, No. 5 of VI., p. 133.

outcast Chola, having forsaken his usual course, and left off practising the virtue of his race, placed his foot in the Belavel Dés;<sup>1</sup> and having burned many temples, and acquired sin by his own hand, he yielded his head, and left his body to Trilokya Malla, and brought destruction on his race. The excellent temples which Permadi Ganga had constructed, the outcast Pandi Chol destroyed, and descended to Adhogati." Latchma Maudalek repaired them, "at which time the chakra-holder (*i. e.* Bhunek Malla) stood in the famous place Kakaragonda, on the banks of the South Gunga (or Tunga Bhadra river), in Saka 993."<sup>2</sup>

Bhunek Malla, or Bhuvanika Malla, seems to have been a weak prince, who did not long retain possession of the crown. In Saka 998, his brother, Kali Vikram, with the title Tribhuvana Malla, expelled him from the throne and usurped the kingdom. "Bhunek Malla, having enjoyed the raj a little while, acted with tyranny, and oppressing the people, lost their affections. His brother was a pattern of every virtue.

"He by his own valour overthrowing his enemies, became lord of all the earth, with the title of Tribhuvana Malla Chalukya Vikramaditya Nripam.

"Having set aside the ancient Saka, he established the Vikram Saka in his own name, &c.

"All the people joining their hands stood by when he mounted the Simhāsanaṃ."<sup>3</sup>

Another inscription describes him as "attacking the goodly kingdom of Bhunek Deva Malla, and taking it by his own strength of arm in the battle-plain," and afterwards as "rubbing out the Saka," and instituting the Vikram æra in its stead.<sup>4</sup>

Vikram II. seems to have been one of the most powerful princes of his race. He occupied the throne for fifty-one years, and of the

<sup>1</sup> The open dry country, in opposition to the hilly rice country bordering on the Ghats. Lakmeswar and Anigiri are situated in a fertile black plain, called Belavel, *par excellence*.

<sup>2</sup> "The date of this time is obtained by taking the celebrated gunas, (or three qualities), the labda (or nine units), the randhra (or nine apertures of the body), Viradhikrutabda chytramas, &c." The figures above given, written in reversed order according to rule, give Saka 993, exactly corresponding with Viradhikruta. A small village named Kakargudi is still found on the south bank of the Tungbhadra, between Hurrayhur and Dawangiri.

<sup>3</sup> Ins. at Gadaya, No. 40 of VII., p. 235.

<sup>4</sup> Ins. at Tengli, p. 263. Do. do. Yedravi, p. 223. The Hala-Kaunrese word "Manishi" means rubbing out, as figures are swept out of the sand by schoolboys.

whole collection of inscriptions, 151 have reference to his reign alone. In Saka 1003 (the fifth of his reign), we are told that he "overcame Balavarájá, of the Palavanya or Pala race, and sat on his throne,"<sup>1</sup> and in Saka 1010, that he "crossed the Nermada river and conquered Kanama and others."<sup>2</sup> But in general his reign seems to have been one of undisturbed peace. He built and beautified a town called, after his own name, Vikrampur,<sup>3</sup> where an enormous tank and other works attest its former splendour. Several inscriptions make mention of his numerous wives, as that recording a grant to the temple of Maléswar by Malabi Devi, daughter of the Shanabhadra Rayana of Yelwatti.<sup>4</sup> Another makes mention of Savala Devi, daughter of Jogam Rám, of the Surya Vansa, who received from her lord the rich village of Nerigal for pin-money.<sup>5</sup> The names of Chandali Dévi,<sup>6</sup> Bouta Dévi, and Letchmi Dévi, likewise occur. Towards the end of his reign he was invaded by the Horsal Bellal, prince of Dwara Samudra. But Achyagi Déva, governor of the southern provinces, immediately marched from Yerabaragi against him, "pursued the sun, illuminated Poisala, took Goveya, attacked Letchmaji with great bravery, trod down the Pandyas and the rebellious Konkana, and reduced it to subjection, by order of Vikram Chakravarti."<sup>7</sup>

In Saka 1019, Vikram was succeeded by his son Soméswara III., with the title of Bhuloka Malla, or "lord of the universe," and he successively by his two sons, of whom the elder was surnamed Jagadeka Malla, but his own name does not occur in any of the inscriptions, and has not been ascertained. The younger, Teilapa II., or Nurmadi Teila, bore the title of Trilokya Malla.

The Chalukya dynasty, which had reached its zenith under the second Vikram, began now rapidly to decline. A powerful noble named Vijala, of the Ralachuri or Kalabhurya race, had been

<sup>1</sup> Ins. at Galganath, No. 10 of VII., p. 185.

<sup>2</sup> Ins. at Yelwatti, No. 18, p. 202. Who Balavarasa and Kanama were, we have no means of ascertaining.

<sup>3</sup> Now Arasu bidi, in the Hungunda Taluka.

<sup>4</sup> No. 92, p. 338.

<sup>5</sup> No. 7, p. 179. Angabhogam, her private allowance, or pin-money. Nerigal, in the Hargal Parganah, is styled an ancient Agraharam. It is one of the richest villages in the country.

<sup>6</sup> P. 263.

<sup>7</sup> Ins. at Nerigal, in the Dambal Parg., No. 135, p. 395. Yerabaragi is now Yelburga, in the Nizam's territory. Goveya is the old name of Goa. The invader was probably the fourth Bellal, Vishnu Verddhana, and grandfather of Vir Bellal, who afterwards subjugated the southern provinces of the Chalukya kingdom.



appointed general of the Chalukya armies ;<sup>1</sup> and the influence which he thereby obtained he turned against his sovereign, and expelled him from his throne. Inscriptions in his name occur from Saka 1079, which is styled the second of his reign ; but for several years he was contented with the subordinate style and titles of a great noble, "Mahá Mandalésvar," &c. In Saka 1084, the seventh of his reign, he marched into the southern part of the kingdom, whither the Chalukya prince had fled, and where he maintained himself amid the forests and mountains bordering on the Gháts. Here, at Anigiri, Vijala for the first time proclaimed himself éka chhatra, or supreme, and assumed all the royal titles.<sup>2</sup>

We continue however to find grants by Trilokya Malla Teilapa from Saka 1072, the year of his accession, to Saka 1085, and these are not confined to the S. W. portion of his kingdom only, but occur in the Nizam's country, and even towards the Krishna. In Saka 1079, he is mentioned as reigning at his hereditary capital of Kalyán,<sup>3</sup> but in the last inscription that was procured of his reign, in Saka 1065, he is said to reign at Jyntapúr, or Banawasi.<sup>4</sup>

His son, the last of the race, was Sómésvar IV., or Vira Sóma, who assumed the title of Tribhuvana Malla, which had previously been borne by Vijala. He succeeded to the fallen fortunes of his house in Saka 1104, and for a while upheld them. The religious feuds that raged at Kalyán, consequent on the establishment of the Lingáyat creed, occupied Vijala and his sons too fully to admit of their effectually crushing the last feeble attempts of the Chaluk princes to maintain themselves. Accordingly we find Vira Sóma recovering a temporary degree of importance. In an inscription at Anigiri, dated Saka 1106, the third of his reign, Anigiri being in the open country, where Vijala first assumed the regal titles, we find the following abstract : "In the Kuntal dés, by their wisdom and strength of arm, reigned the Chalukya Ráyas ; afterwards, by conquest, the Rattas became supreme ; the Chalukyas were then restored ; subsequently the Kala Churyas became masters of the land ; after whom, by the appointment of Brahma, Vira Chalukya Sóma ascended the throne. His servant, living by his lotus feet, Vira Bomand, the son of Ravana

<sup>1</sup> Ins. at Harsur, No. 10 of II., Kalabhurya, vol. ii. p. 46. Kalgi, No. 15, do. do. p. 52.

<sup>2</sup> Ins. No. 6. The royal style and titles invariably ran thus : "Sri prithivi wallabha-maha-raja diraja-raja parameswara-param Chataraka," &c. In the Ins. of Saka 1083, he is only styled Mahá Mandalésvar.

<sup>3</sup> Ins. at Kembhavi, No. 3 of X. p. 535. <sup>4</sup> Ins. at Pattadkal, No. 9, p. 544.

Danda Nayak, like as Parasuram, son of Jamadagni, destroyed the thousand-armed, so he, having vowed that he would uproot the destroyers of his master, and make the Chálukyas again lords of the earth, became the destroying fire of the Kalabhurya Kula." Then, extolling his bravery, he is described as "driving aside Kerala and Gurjara, and making Ballam bow before him, as a wife bows before her husband."<sup>1</sup>

The limited range, however, within which the inscriptions of this prince occur, none of them being far north of the Tungabhadra, mark the partial nature of his success. One of them is remarkable as having been made on the same stone, and under a grant of Vijala's. In a contest between the Lingayats and Jains, at Ablur, about the year 1089, in which the former had obtained a decided advantage, Vijala (himself a Jain) bestowed certain rewards on the successful Lingayat devotee, named Ekanta Ramiah. The second inscription then proceeds to relate, that at the time when "the excess of the brilliant light of Tribhavana Malla Vir Somésvar Chálukya had put to flight the darkness of Tribhavana Malla Vijala of the Kalabhurya race, Bomana Danda Nayak having re-established the whole Chálukya-raj, and being at Selihali Kop with the king, they heard that Vijala had sent for Ekanta Ramiah, and given certain grants to Somésvar Déva, of Ablur, wherefore they also sent for him and conferred other gifts upon him," &c. It is without date.<sup>2</sup>

Such are the last records of this powerful family. What ultimately became of Vir Soma does not appear. He seems to have maintained himself for a longer period than his opponent, the last of whose grants is dated Saka 1104, while Vir Soma's extend to Saka 1111.

About this time, taking advantage of the distracted state of the country, the Bellallas of Dwara Samudra, or Halabidu, advanced from the south, while the Yádavas of Dévagiri extended their encroachments in the north, till meeting near the Krishna, a struggle ensued between them, in which the minor actors entirely disappear from the scene; and which, after various success, terminated in the Yádavas obtaining undisputed possession of the ancient limits of the Chálukya kingdom.

Vir Somésvar IV. was the eleventh prince from Teilapa I.; their reigns extend over a period of 216 years, affording an average of some-

<sup>1</sup> Ins. No. 4 of XI., p. 559. Ballam was founder of the Yádava dynasty of Dévagiri.

<sup>2</sup> Ins. at Ablur, No. 17 of Vijala, vol. ii. p. 33.

what more than nineteen years for each reign,—a duration equally consonant with analogy and probability.

Most of the princes seem to have been votaries of Siva.<sup>1</sup> Their titles are mostly derived from Mahádéva. All their grants bear the figure of the Lingam, and commence with an invocatory stanza to the Varáha avatar. In several of the beautiful ruins of magnificent temples erected during their time, with which the Southern Mahratta abounds, the figure of Mahádéva occupies a central position in the sculpture over the entrance, with Brahma on the one side, and Vishnu on the other. But at the same time the most perfect toleration seems to have been extended to all other creeds. Both the Jain and the Buddha faith were openly professed, the former to a great extent,—a considerable proportion of the inscriptions recording grants to temples of that persuasion. The occurrence of Buddha titles in the copper grant of Vikramáditya has already been noticed; a more distinct evidence of the existence of this creed occurs in some inscriptions in a deserted temple within the Fort at Dambal, commemorating grants made by the Shetty (Sreshti, or mayor,) and the corporations of trading communities during the reign of Vikram II., Saka 1017, for the endowment of Bhuddist Vihars.

Traces of the Ophitic worship are also observable. Frequent mention occurs of individuals of the Snake race. Such appears to have been the general of Somésvar I., mentioned in note (\*) at p. 13. A. Bhuranmati, near Bagulkotali, is an inscription made by a Mandalésvar, named Sindhu, of Nagavansa, who was born at Ahéhhatra, on the Sindhu river, where his parents had gone on a pilgrimage, and who, in consequence of a vow to the Snake king (panagi adipati), was dedicated by them to Ahésvara.<sup>2</sup> Other nobles were of the Ahéhya race.<sup>3</sup> Many of the old temples are filled with sculptured representations of snakes, on separate slabs of stone,

<sup>1</sup> Rana Ragaha has the title, "Hara Cherana rájá," fixing his desire on the feet of Hara; Somésvar III. is said to rejoice in the worship of the feet of Hari Hara, and of the lotus-born Brahma; Somésvar Bhatta, the chaplain of Vikram II., bears the title Araddhya, which is peculiar to Scivak priests, and he makes a grant to a temple of Siva, p. 235. But on the other hand, the grant of Vikramáditya, p. 7., records that the rájá, having taken counsel from his own spiritual guide (Sivagura), Neravidya Pandit Yatipati, bestowed a gift on the Jinendra of Pulikara Nagara; from which it appears the guru was a Jain, Yati being the distinctive title of that priesthood.

<sup>2</sup> Ins. No. 1. of I., p. 10. He is called "Vishn Kula talaka, phanna mani Kirana vibhasura Nagavansa udbhava," the pride of the poisonous tribe, born of the jewel-adorned, hood-ornamented Snake race.

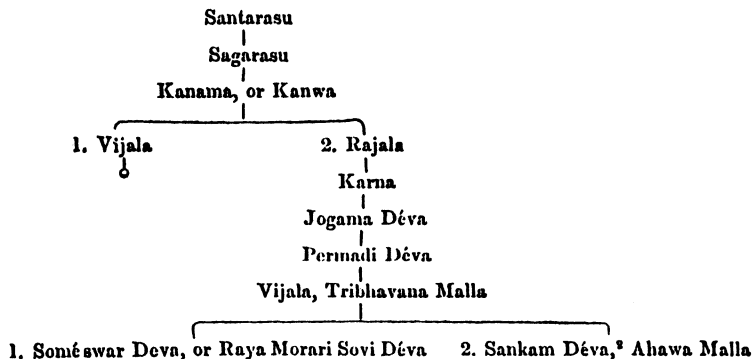
<sup>3</sup> Ins. at Yedravi, No. 31 of VII., p. 223. Nagavi, No. 27 of V., p. 92.

as if they had been set up for purposes of adoration, and collections of them may be seen at the entrance of almost every village throughout the country, ranged along some crumbling wall or ruined edifice in the precincts of the town.

These varieties of faith, and this general toleration, are the more remarkable from the spirit of religious hatred and persecution which was soon after aroused, and which remains in full force to this day among Bráhmans, Lingayats, and Jains.

#### OF THE KALABHURI, OR KALACHURI RACE.

THE representatives of this race were for several ages great nobles at the court of Kalyán.<sup>1</sup> The first mention of the tribe is made in the great inscription at Ye-ur, where they are said to have been overcome by the early Chálukyas, together with the Rattas. The present family, however, do not go back very far. They claim to be of the Soma Vansa in which was formerly born Sankarasu, after whom, born of a Bráhmáni mother, was Krishna, who reigned over Kalanjarapura; several generations after whom was Santarasu, who appears to be mûla-purush, or founder of the family. The genealogy then continues as follows:



Nothing important is known of the names in the above list antecedent to Vijala.<sup>3</sup>

<sup>1</sup> According to the Jain Guru of Malkheir, they were hereditary nobles, or Mandaleśwars, of the province of Kalyán.

<sup>2</sup> Ins. No. 4 of II., vol. ii., p. 41.

<sup>3</sup> The titles of Vijala before he effected his usurpation were, "Mahá Mandaleśwara, the great lord of Kalanjra pura, with the ensign (diraja) of the golden bull, damaruga turga nirghoshanam, (?) the sun of the lotos tribe of Kalachuris," &c. Mahá Mandaleśwar is the title of all the great nobles. Kalanjrapur is Kallinger in

The circumstances of his usurping the throne of the Chálukyas, and driving them from Kalyán, have already been stated, together with the little that has been gathered of his son's contests with them. He would probably have transmitted his throne to his posterity, had not the growing sect of the Lingayats at this time arrived at such a pitch of power and enthusiasm, under their celebrated founder Basava, as to cost Vijala his kingdom and his life.

The history of this revolution is contained in two works, called the Basava Purana,<sup>1</sup> and the Vijala Cheritra, or Bijalenkin Kavya, the one the text-book of the Lingayats, the other of the Jains. But in both there is such a preponderance of supernatural agency, and so much legendary lore intermixed with historical facts, that it is difficult to separate the truth from the fable.

The Bijalenkin Kavya opens with a description of Bijala reigning at Kalyán, over the Karnatakdes, in which were numerous Jain, Vishnu, and Siva temples. His ensigns were the Lion, *the Bull*, and the Goose; his troops consisted of 196,000 horse, 10,000 elephants, and more than a lakh of foot soldiers. He had 1000 hill-forts, 1000 in the plain, and 1000 along the shore, and he was of the Somvansa of the race of Pandu.<sup>2</sup>

Basava was born at Bagavadi,<sup>3</sup> in Mudibshal, a few miles N. of the Krishna, according to local tradition, though the Puran ascribes that honour to the neighbouring village of Ingleswar. His father's name was Madhu Bhatta, or Madiga raya, an Araddhya, or Suivak Bráhmaṇ; his mother was named Madalambiki,<sup>4</sup> and he had a sister named Padmavati, who is described as having been very beautiful. The family seem to have left Bagavadi and gone to Kalyán, where Basava formed an alliance with the chief minister by marrying his daughter, named Gangamba,<sup>5</sup> soon after which, Vijala having seen the beautiful Padmavati, became enamoured of, and married her; and in consequence of these connexions her brother was appointed minister and general (Danda Nayak ádipati), in succession, to his

Hindustan, from which the family seem originally to have emigrated to the South. Abul Fazl has the following notice regarding Kallinger: "Kallinger is a stone fort situated on a lofty mountain. Here is an idol named '*Kalbhiraop*,' eighteen cubits in height;" &c.—*Ham. Gaz.*

<sup>1</sup> There are at least five different versions of this work, two of which are Kanarese, two Sanscrit, and one Telugu. The two Kanarese versions are by Bhima Kavi and Yellendra Sadaksharapa, of which the former is most frequently met with, and has been here followed. The Telugu version is by Som Araddhya, and the two Sanscrit ones are by Shenkar Araddhya and Buslingapa.

<sup>2</sup> Vijala Cheritra, Book I.

<sup>3</sup> Local tradition.

<sup>4</sup> Local tradition and Vijala Kavya.

<sup>5</sup> Basava Purana.

brother-in-law. The Rájá gave himself up to the charms of his beautiful bride, and left all power in the hands of Basava, who employed the opportunity thus afforded him to strengthen his own influence, displacing all the old officers of state and putting in adherents of his own, whilst at the same time he sedulously cultivated the favour of the prince.<sup>1</sup> He likewise began to promulgate a new rule of faith,<sup>2</sup> differing both from that of the Jains and Bráhmans, hitherto the most popular sects. He abolished the distinction of castes, all his followers being enrolled by a particular ceremony into a new and equal order : he himself, and the priests under him, named Jangamas, were regarded as incarnations of the deity. They observed the same strict abstinence from animal food as the rival sects, and were equally strict and minute in the circumstances to be observed in cooking and eating, but they rejected many of the previously entertained opinions regarding purity and impurity. The great object of adoration was the Lingam, and Nandi, the sacred bull that carries Siva, of which Basava proclaimed himself an incarnation. The effigy of their creed, a small stone Lingam in a silver box or shrine, was suspended to the neck, instead of being bound round the arm, according to the practice of the Araddhyas. It is evident that there is much of the Saivak doctrines professed by the Araddhya Bráhmans to which Basava belonged, incorporated in the new creed.

Basava increased rapidly in power, and at length roused the fears of Vijala, who endeavoured to seize his person. He made his escape, however, and fled. Pursuit was ordered, but Basava collecting some of his followers, attacked and dispersed the party. His adherents flocked to him, and Vijala advancing in person to quell the insurrection, suffered a complete defeat.<sup>3</sup> He was compelled to submit to his victorious minister, who returned with him to Kalyán, reinstated in all his dignities. Basava, on his return, not only resumed all his former power and authority, but even attempted the life of Vijala, probably with the intention of governing unmolested, during the minority of his nephew, the son of the Rájá and Padmavati, who is named Alya Bijal, Imadi Bijal, and Vir Vijala. In this he eventually succeeded, but authorities differ as to the manner. The Jain Chronicle relates, that the Rájá having marched against the Silahara, a rebellious feudatory, the Mahá Mandaléswara of Kolapur, was returning successfully from the expedition, when Basava found means to poison him on the banks of the Bhima.<sup>4</sup> The Puran relates that

<sup>1</sup> Vijala Kavya, Book I.

<sup>2</sup> Ibid. Book III.

<sup>3</sup> Ibid. Book II.

<sup>4</sup> Books XI. and XII.

he was assassinated in the midst of his court by three of Basava's followers, named Jagadéva, Bomenja, and Maleya, while a third legend asserts, that Madawal Machenja and Bomenja, the Masalchis, or torch-bearers of Basava, having concealed their weapons in the roll of cloth serving for a flambeau, stabbed the Rájá whilst preceding their master into his presence.<sup>1</sup> This event is said in the Vijala Kavya to have occurred in the year 4255 of the Kali Yuga, which corresponds with Saka 1077. Vijala's death, however, according to the Inscriptions, did not occur till eleven years later, in Saka 1087, or 1088. It is probable therefore that there may be a clerical error in the MS.

The murder, however perpetrated, did not go unpunished.—Basava, dreading the vengeance of the young Rájá, here named Yuva Rájá, probably the Morari Sovi Déva of the inscriptions, fled to Virishahapura, on the Malabar coast. Thither the Rájá pursuing him, laid siege to the city. It was reduced to extremity, and Basava, in despair, threw himself into a well and was drowned. His body was taken out, and ignominiously thrown without the city walls, and thenceforward the name of the city was called Ulavi, because Basava thought he would there save himself, a name which it still retains.<sup>2</sup>

The sect, however, found a more able, or, at least, a more successful leader, in Chen Basava, the son of another sister of Basava, named Aka Nugama,<sup>3</sup> or according to others, Naga Lambika<sup>4</sup>, by whom the Lingayat belief was completely established. It is now the prevailing form of worship throughout the whole of the country where the Kanarese language is spoken, comprising the greatest portion of the Nizam's territories, the Southern Mahratta country, Sunda, Mysore, Bellary, &c.

What was the ultimate fate of the Kulabhuryas is not known ;

<sup>1</sup> The last is the local tradition. Sangam Dasapa, Desayi of the Nalatwad Pargana in the Mudibihal Talooka, claims to be descended from one of these murderous torch-bearers.

<sup>2</sup> " Illi hodré Uliviné yenta avurillé hokadavindé Ulavi hésaru bantu." "Because he entered into that town, saying, 'If I go there, I shall be saved,' the name Ulavi was applied to it." This account of Basava's death is entirely taken from the Jain history. His own sect declare that he was absorbed by the Lingam, or the Suggamésvar temple, at the junction of the Malapahari and Krishna rivers ; and a depression in the surface of the Lingam is still shown as the spot at which he entered. Ulavi is a celebrated place of Lingayat pilgrimage, about twelve or fourteen miles west of Yellapur, in Sunda, at the foot of the Ghát leading down to the coast.

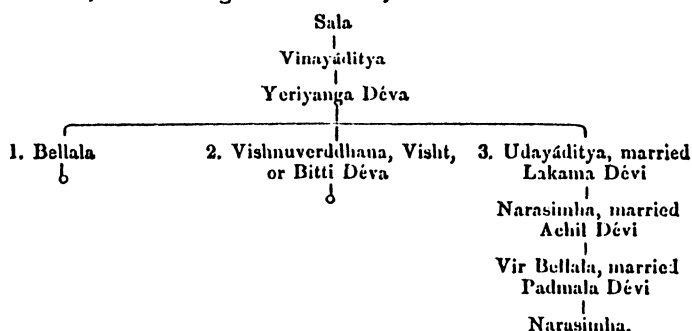
<sup>3</sup> Basava Purana.

<sup>4</sup> Chenbasava Purana.

no further mention of them occurring either in books or inscriptions. The Karnataka désa now became the prey of the Yádavas.

## OF THE YÁDAVAS.

Two dynasties of this race successively obtained supremacy in the Karnataka Empire, as stated in the table at p. 7 ; or, rather, this supremacy was contested between them from the fall of the Kalabhuryas, and ended in the establishment of that of the Dévagiri branch. At first, however, the southern princes had rather the advantage. These were the Bellalas, or Hoi Sala Bellalas, of Dwara Samudra or Dwaravati pattana, now Halabidu, in Mysore, who have been made known by Colonel Wilks and the Mackenzie collection. The only individuals of this dynasty whose inscriptions occur in the present collection are Vira Bellala and his son Vira Narasimha Déva, but the genealogy of the family is given in detail in several of these.<sup>1</sup> Deriving it generally from Bráhma through Atri, Som, Buddha, Nahush, Yayati, to Yadu, they continue, that in the race of Yadu was born Sala, lord of Sasakapura, who having delivered a holy man from the attack of a tiger, received the appellation of Poisala or Hoisala, and adopted the tiger, or shardula, as the ensign of his family.



<sup>1</sup> No. 2, at Gadaja, vol. ii., p. 115 ; No. 11, at Anigiri, vol. ii., p. 130 ; No. 23, at Harihara, vol. ii. p. 141. The legend, more in detail, is as follows :—" In the glorious Yadu Kula, as the sun rises from Udayachal, so arose the famed Sala, residing in Sasakapura. In the gardens of that town, a Bratipati or Yati, sitting at tapassya, was attacked by a tiger (Puli), a beast (Shardula) with dreadful eyes, fearful teeth, and lashing his sides with his tail. The Muni gave the heroic Sala a weapon, blessed it, and said, 'Saladu Poi,' ('draw and kill') ; on which, unsheathing the sword, he killed the shardula. Hence the name Poisala, or Hoisala, &c." Ins. p. 115.

The effigy of a man killing a tiger, is carved and placed over many of the



In the sloka, or verse, recording Vishnuverddhana, he is described as ruling from his own limits to Uchchangi Darga, and it is added, that his horses laved their sides in the Krishna.<sup>1</sup> Uchchangi Darga is near Harponhully, to the Zemindar of which it latterly belonged, having come to him by an intermarriage with the Chitrakal or Chiteldúrg chief. This then, being the northern boundary, it is evident that he never established himself in the Southern Mahratta country, or Kuntaladésa.<sup>2</sup> But we have seen that an invasion of the country, by a Hoisala king, took place in the last years of Vikram Chálukya II., which was repelled by his general, Achugi Déva. As Vishnuverddhana must have been a cotemporary of Vikram, it is probable that these expressions were occasioned by the expedition alluded to, and it is not improbable that he may have penetrated to the Krishna, before his progress was checked. But it was his grandson, Vira Bellala, who obtained a permanent footing north of the Tungabhadra. After the usual grandiloquent boasts of "issuing his commands to Anga, Kalinga, Vanga, Magadha, Chola, Malava, Pandya, Kerala, Gurjara," it is added, that his general, or Chenaipati, named Bomma, defeated the army of the Kalabhurya Kshétri, commanded by Bráhma Chenaipati, capturing sixty elephants. It is added, that "he destroyed the ships of the southern country," and overcame "Ballam Déva, and acquired supreme power over the whole of Kuntala Désa."<sup>3</sup>

He seems for some time to have fixed his residence at Lokigonda, now Lakundi,<sup>4</sup> near Dambal, where are some fine architectural remains, and where the tradition of a battle having taken place between two great kings still exists. This refers to one of the engagements

temples built by, or in the time of, Bellala. The group is generally placed on the roof, in front of the goparam, or pyramidal tower of the temple, over the entrance, or principal doorway. Sometimes the figures are repeated over the side doors.

<sup>1</sup> Ins. at Gadaga, No. 2, vol. ii., p. 115.

<sup>2</sup> In another place he is said to have "conquered Kanchi and Kukhanya dés; that through fear of him the seven konkanas fled into the sea, and Virata nagara came out at the sight of his army." According to local tradition, Hanghal, on the Dherma river, is called Virat nagara; but in the inscriptions it is always denominated Panungal, P and H being interchangeable in Kanarese. The remains of enormous fortifications, enclosing a great extent, are still visible. I have got a plan, distinctly showing the circuit of seven walls and ditches on the side not covered by the river. I made an excavation in a remarkable tumulus, called Kuntawas, within the walls, but obtained nothing of interest. Ins. at Harihara, No. 23, vol. ii., p. 147.

<sup>3</sup> Ins. at Gadaga, No. 2, vol. ii., p. 115.

<sup>4</sup> Ins. No. 2, *ibid*, and No. 3, at Belgami, p. 118.

between Bellala and Ballam Déva, of Dévagiri, in which the latter was defeated and driven back<sup>1</sup> from Surtur to Lokigonda; immediately after which, in reciting his titles, Bellala assumes that of "winnowing like chaff the state of the worshipper of Narayana Chálukya," and proclaims himself the lord of Uchchangi, Banavasi, Panungal, &c. In another place, he is styled lord of the following six provinces:—Talakal, Gangawadi, Nonambawadi, Banavasi, Panungal, and Uchchangi.<sup>2</sup>

Halur, or Hullúr, on the Tungabhadra, was likewise his residence for some time, and the plain around bears traces of an immense encampment, with erect stones to fasten the elephants, horses, &c.<sup>3</sup>

He again defeated an army of 12,000 cavalry, and many foot, sent against him by the Dévagiri prince (probably Jayatuk Déva), under the command of his general, Soma Arassa, pursuing him from Surtur to the Krishna, and making himself master of the following fortified places,<sup>4</sup> Yerambadagi,<sup>5</sup> Manavi,<sup>6</sup> Viratankoti,<sup>7</sup> Gunati, Belatagi,<sup>8</sup> Surtur,<sup>9</sup> Kurgoda,<sup>10</sup> and laid siege to Dúrga.<sup>11</sup>

The influence of the Bellalas, north of the Tungabhadra, seems to have ceased with Vir Bellala. The only inscription of his son, that I have got, is from Harihara, or Hurryhur, on the south bank of that river; and in that, the acts attributed to him are entirely confined to the country still farther south. He is described as "slaying the son of Kandava Raya, conquering Pandésa, and replac-

<sup>1</sup> Ins. at Anigiri, No. 11, p. 130. The description of this battle is very lively and spirited: "Boasting of his elephants, his horses, his men, Balam Niapa exclaimed, 'Who dares oppose me?' Belal, mounting his single elephant, urged it onwards; and trampling down his army, pursued him, and slew him, chasing him from Surtur to Lokigonda, and exclaiming, 'Yelle,' (a contemptuous exclamation,) 'I, who like Chaladanka (the persevering or fierce) Rama, cutting off the Dasasur (Ravana), have used Varala, Sala, Kerala, Magadha, Andhra, Goula, Khasa, Gurjara, Angakalinga, Bhupatis, like targets for my bow,—what difficulty have I in destroying you?'"

<sup>2</sup> Ins. at Herur, No. 16, vol. ii., p. 141. There is a place named Talakal, near Surapur, but this seems too far north for Bellala's limits, all the country north of the Krishna being, at this time, in undisturbed possession of the Dévagiri prince. The other places are all to the south.

<sup>3</sup> Ins. at Satayanbali, No. 13, vol. ii., p. 136.

<sup>4</sup> Ins. at Harihara, No. 23, vol. ii., p. 147. <sup>5</sup> Yelburga, Nizam's territory.

<sup>6</sup> Near Raichar.

<sup>7</sup> Panungal, or Hanganal?

<sup>8</sup> Now Rettihali, in the Rana Bidnúr Talúk.

<sup>9</sup> Near Dambal, the Jaghír of the Dambal Desayi.

<sup>10</sup> Near Harihara.

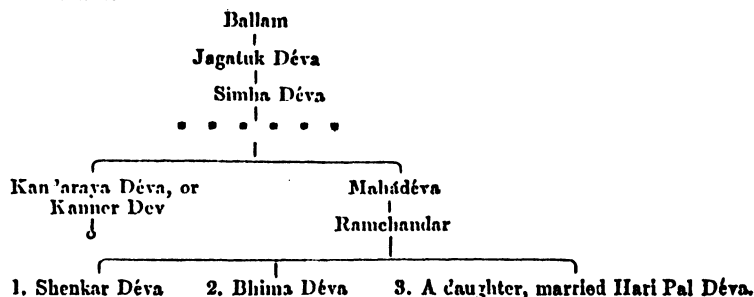
<sup>11</sup> Dúrga is now applied, *par excellence*, to Chittledrúg.

ing Chol upon his throne." Farther on he has the titles of a "thunderbolt to the mountain of Pandya, a Kanthirava, or lion, to Kandava Raya, like Jinardhan to Keitaba Raya, overthrowing the kingdom of Makara Raya, the confirmer of the Chola Rájá's power," and he is said to be reigning at Déva Samudra.<sup>1</sup>

It seems evident, then, that the influence of the Bellalas over the districts north of the Tungabhadra, was confined to the reign of Bellala; but even that did not extend far. All Bellala's grants occur in the space contained between the Malapahara and the Tunga; bearing dates from 1114 (the third of his reign,) to 1133; and the country north, to the Krishna, seems to have been frequently contested, and to have belonged, indisputably, to neither party, though the advantage seems generally to have been on the side of Bellala.

#### OF THE DÉVAGIRI YÁDAVAS.

No information is given in any of the inscriptions of the origin of this branch of the Yádavas, but it is not improbable they sprang from the Bellalas. The enmity that subsisted between the two races would induce the former to withhold all mention of their descent from their rivals, in their enumeration of titles, and may account for Ballam being always referred to as the founder of the family; or, he may have been some petty local chief, who had risen into power, and assumed the Yadu titles. The genealogy stands thus, in an inscription at Harihara: "Sri Lebehmi, and Taradi Natha (the moon), were born from the Kshira Samudra. Soma became the first Raja in the three worlds, and in this distinguished race was born Yadu Raya, from whom descended other Yádava earth-rulers. Afterwards, as Ram Krishna became sole lord of the earth by the destruction of the Asuras, so Balam Nrpa destroyed the Kshettris."



<sup>1</sup> Ins. No. 23, p. 147.

In another inscription, Kandaraya, or Kanner Déva, is addressed as "endowed with all power, the great lord of Dwarawati pura, sprung from the Vishnu Vansa, with the standard (diraja) of the golden Garuda; the sun expands the closed petals of the lotos-like Yadu Kulu, a Trinetra (Siva) to the Madana-like (Kama) Malava, the terrifier of the Gurjara raya, causing the Konkana rájá to tremble, the thruster-out of the Hoisala rayas, the restorer of the Telunga raya, &c."<sup>1</sup> The assumption of the title, Dwarawati pura varadiswar,<sup>2</sup> seems in favour of their common origin with the Bellalas.

In a grant of Ballam Déva at Happargi, there is a historical summary of the Kuntal dés. After describing it, the statement continues, "in which first reigned the mighty race of Pandu, and after them many others \* \* \* \* of the Surya vansa became illustrious \* \* \* \* the Chálukyas," many of whom having reigned with power, they were overthrown, and the race of Kalabhurya Bijala obtained celebrity by the strength of their arms, and reigned for a time; after which, the splendour of the Yadu Kula became conspicuous like that of Bhima."<sup>3</sup>

Ballam is elsewhere characterised as "acquiring the whole Karnatak dés,"<sup>4</sup> and as making a grant whilst the royal residence was at Tenavaligi, in Saka 1112. This must have been during his contests with Bellala, at which time only he is found so far to the south.<sup>5</sup>

The grants of his son, Jagatuk Déva, are confined entirely to the north of the Krishna. One of them is built into the ark, or citadel, of Bijapur.

His son, Simha Déva, succeeded in 1132, and took advantage of the death of Bellala, which must have occurred not long afterwards, to extend his power to the south. In various inscriptions, he is described as "the sun, dispelling the mistlike army of

<sup>1</sup> Ins. at Manoli, No. 2 of IV., vol. ii. p. 225. I think, too, that they adopted the lanshana, or symbol of the tiger, or shardula. The ruins of a magnificent temple, much mutilated, in the fort of Bantapur, and which was, I believe, of the time of Simha (but I have mislaid a long inscription obtained there), is covered with the head of the fabulous animal called shardula, or simha, employed as an ornament in every part.

<sup>2</sup> See two Ins. at Mulgi, No. 1 of I., vol. ii., 154.

<sup>3</sup> The inscription is here rather defaced; the omissions should probably be filled up with, "the Ratta Kula became illustrious, and to them succeeded the," &c.

<sup>4</sup> No. 4 of I. vol. ii., p. 159.

<sup>5</sup> Ins. at Anigiri, No. 2 of I., p. 150.

<sup>6</sup> Ins. at Mulgi, No. 1 of I., vol. ii., p. 154. Tenavaligi is the modern Tibhawalí, a small Parganah and Kusbah, between Hangal and Kode.

the Karnatak sovereign,<sup>1</sup> referring to Bellala, and "the terrifier of the Kalachuri Rájá,<sup>1</sup> as having conquered all hostile kings, and elevating his chatra or canopy sole upon the earth," as the lordly elephant (Gujendra), rooting up the garden of the power of Hoisala, Bellala, and the Veinatenga (or Garúda) of the serpent Bhoja, lord of Pannala."<sup>2</sup> In another place, his general, Hon Bouma Déva Scin Adipati, governor of Mulgund, presents him with "fourteen elephants, the best of the spoil which he had taken from Narasimha rassa, with great bravery, in the Konkana, which he conquered by order of his master, Simha Déva, the subduer of the South."<sup>4</sup> This Nara Simha is most likely the son of Véra Bellala.

Most of the Simha's later grants describe him as reigning permanently at Dévagiri, "conspicuous among the eighty-four Durgas."<sup>3</sup>

The name of his son is not recorded, but he appears to have died before his father, the latter being succeeded by his grandson, Kanner Déva, probably about Saka 1170, and he by his brother, Mahádéva, in 1182.<sup>6</sup> The latter frequently assumed the title of Lord of the South Country, reigning at Dévagiri.

His son Ramchunder, who succeeded in 1193, closes the series of the independent Hindú princes of the Dekkan. In Saka 1216, the Muhammedans first turned their arms against the south, and the events that occurred subsequently, are thus related by Ferishta.

"In the year 693 A. D. (1294, A. D.) Saka 1216, Allaood Deen, after taking leave of the King, (Julalood Deen Feroze Ghiljee), at Dehly, proceeded towards Kurra, where he enlisted many chiefs of distinction, who had formerly been dependants of the Bulbun family. He then marched with 8000 chosen horse, by the nearest

<sup>1</sup> Ins. at Belgami, in Mysore, No. 3 of III., vol. ii., p. 174. His other titles in this are, "the ankoas of the elephant-like Rájás of Gurjara and Malava, and the confinner or ally, (strapanacharya) of the Telungarájá," referring, perhaps, to the Arddhra sovereign.

<sup>2</sup> Ins. at Manoli, No. 7 of III., vol. ii., p. 177. In this is found, among his titles, "the sun expanding the lotus-like Jayatuka kula," in allusion to his father's name.

<sup>3</sup> Ins. at Telwalli, No. 199, III., vol. ii., p. 191. For an account of Bhoja, see genealogy of Kolapur Chiefs, and Bombay Transactions, viii., 396.

<sup>4</sup> Ins. at Rettihala, No. 20 of III., vol. ii., p. 197.

<sup>5</sup> Ins. at Yelawal, No. 34 of III., vol. ii., p. 213.

<sup>6</sup> The last inscription of Simha that has been obtained, is dated Saka 1169; he had then reigned thirty-eight years. There are only four relative to Kanner, none of which mention the year of his reign.

road, against Ram Dew, Rájá of the Deccan, who possessed the wealth of a long line of kings.<sup>1</sup>

"Allaood Deen, arriving on the Deccan frontier, pressed forwards towards the capital. The first place of any consequence which he reached, was Elichpoor, where, having made a short halt, to refresh his army, he moved by forced marches to Dewgur, the lower town of which was not entirely fortified, the outer wall being incomplete. When the news of Allaood Deen's progress reached the Rájá, he together with his son, Shunkul Dew, was absent in a distant part of his dominions; the Rájá hastened his return, and endeavoured to intercept the enemy with a numerous army. For this purpose, he threw himself between Allaood Deen and the city, and opposed him with great gallantry, but was eventually defeated, with severe loss."

Other authorities quoted by Ferishta offer a somewhat different account, stating that when the Muhammedans arrived at Dévagiri, the Rájá himself was there, but his wife and son were absent on a pilgrimage. The Rájá hastily collected a few followers, and, after vainly trying to oppose the enemy near the city, retired into the fort, carrying in a great quantity of sacks belonging to passing traders, believed to contain grain, but in reality filled with salt. Allaood Deen took the town and levied heavy contributions on the merchants, while he vigorously pressed the siege of the fort. Rama Déva at last offered to buy off the enemy, and agreed to pay him fifty maunds of gold on condition of his raising the siege. But in the meantime Shenkul Dév (Shenkar Déva?) who had been collecting troops in the provinces, approached to attack the Muhammedans; and, in spite of his father's orders to the contrary, who wished to maintain faith, he attacked Allaood Deen, and, though successful at the commencement of the action, suffered a complete defeat.

Rama Déva then again offered terms, and was the more urgent that he only now found his provision was salt instead of grain, and it was finally agreed that the enemy should retire on receipt of 600 maunds of pearls, two of jewels, 1000 of silver, 4000 pieces of silk, and "a long list of other precious commodities to which reason forbids us to give credit,"<sup>2</sup> and that an annual tribute should be sent to Dehli.

The last condition, however, seems to have been irregularly per-

<sup>1</sup> Colonel Briggs supposes Ram Rájá to have been king of only a part of the Dekkan, but we have seen from the inscriptions that his power extended from the Nermada to the country south of the Tungabhadra. Briggs, Ferishta, i., 304, note.

<sup>2</sup> Briggs, Ferishta, vol. i., p. 304-8.

formed, for in A. H. 706, Saka 1228, (A. D. 1306), an army of 100,000 horse, under Mullik Kafoor, surnamed Hagar Dinari, was dispatched to collect the arrears then due for three years. He was likewise ordered, at the instance of Kowla Dévi, one of Allaood Deen's (now king) wives, to secure and bring to Dehli a daughter named Dewal Dévi, by her former husband, Kurrun Raj, Rájá of Kaudeish, or some neighbouring country. This princess had been long sought in marriage by Shenkul Dev, of Devgur, but he being a Mahratta and she a Rájput, her father refused his consent. In his present extremity, however, after bravely defending his country, he agreed to the alliance, and Dewal Dévi, then thirteen years of age, was dispatched to Dévagiri under the escort of Bherm Dev, Shenkul Dev's brother.

Kurrun Raj soon after was totally defeated, and fled to Dévagiri, pursued by the enemy. When close to that city Dewal Dévi accidentally fell into the hands of a Muhammedan detachment. She was immediately sent to Dehli, and subsequently married to Khizr Khan, the king's son.<sup>1</sup>

Meantime Mullik Kafur pressed the siege of Dévagiri, having previously subdued a great part of the country, which he bestowed upon his chief officers. Rama Déva soon after submitted. He accompanied Mullik Kafur to Dehli, where he was received with distinction, and reinstated in his government, with the title of Raj Rayan. Other districts were added to his dominions, among which was Nansari, in Gugraj, &c.; he received a lakh of tunkas for his expenses in returning home. Rama Déva did not again fail to send the annual tribute to Dehli during his lifetime.<sup>2</sup>

In the year A. H. 709, Saka 1231 (A. D. 1309), he hospitably entertained Mullik Kafur and Khawaja Haji at Dévagiri on their march to subdue Warangoli. On leaving them the Muhammedans are mentioned as entering the Telingana frontier at Indoor. This is the last mention that occurs of Rama Déva,<sup>3</sup> who died the same year.

The following year the same generals again came to Dévagiri, on their march to the conquest of Dwara Samudra, but finding Shenkul Dev less friendly than his father had been, they left a detachment at Pytun to keep open their communications whilst occupied in the total destruction of the Belal Yádava, who are styled by Ferishta Rájás of *Karnatak*.<sup>4</sup>

<sup>1</sup> The loves of the prince and princess are stated by Ferishta to form the subject of a celebrated Persian poem, by Amir Khusró Dehli.

<sup>2</sup> Briggs, *Ferishta*, vol. i., p. 365-9.

<sup>3</sup> *Ibid.* p. 371.

<sup>4</sup> *Ibid.* p. 373.

Shenkul Dev showed his aversion to his conquerors more openly by withholding his annual tribute, which provoked another expedition against him, and Mullik Kafur a fourth time marched into the Dekkan in the year A. H. 712, Saka 1234 (A. D. 1312). He seized Shenkul Dev and put him to death, and laid waste his kingdom from Dabal and Chauli, to Raichoor and Mudkal, and fixed his own residence at Dévagiri.<sup>1</sup>

The latter years of Allaood Deen's reign were embittered by domestic dissensions, which encouraged the numerous conquered provinces to raise the standard of revolt. Among those who asserted their independence was Hurpal Dev (Hari Pal Déva), son-in-law of Rama Déva of Dévagiri, who stirred up the Dekkan to arms,<sup>2</sup> and expelled a number of Muhammedan governors, and during the troubles that followed the death of Allaood Deen in A. H. 716, Saka 1238 (A. D. 1316), recovered most of the ancient possessions of his house.

But this success was of short duration. Soon after the succession of Mubarik Ghilji, he marched in person to the Dekkan, and on his arrival at Dévagiri, Hurpal Dev with his confederates, not even waiting for attack, fled in dismay. He was pursued, taken, flayed alive, and his head placed above the gate of his own capital.<sup>3</sup>

This seems to be the last notice that occurs of the Yádava dynasty of Dévagiri. Their capital was occasionally the scene of the contests that ensued during the final subjugation of the Dekkan, but it is only mentioned in the light of a subjugated province<sup>4</sup> until, in A. H. 739 (A. D. 1338), Muhammed Toghluk made it the metropolis of the empire, and removed thither the population of Delhi, giving it the name of Dawlatabad, which it still retains.<sup>5</sup>

#### OF THE NOBLES AND GREAT FAMILIES OF KUNTALA DESA.

THE remaining inscriptions in the volume relate, some to the last great dynasty that existed in Southern India, that of Anagundi or Vijayanagar, some to the grants made by different local chiefs, and the remainder to those by village officers or obscure individuals not deserving of notice, either because the name of the sovereign under whom they were made is not mentioned, the date not given, &c.

Of the first class (that of the Vijayanagar dynasty), the number procured is not sufficient to make up a complete series, and more has already been made known concerning them than can be offered here. The list in the catalogue explains the names and dates, which is all the notice that it seems necessary to take of them.

<sup>1</sup> Briggs, *Ferishtah*, vol. i., p. 378.    <sup>2</sup> *Ibid.* p. 381.    <sup>3</sup> A. H. 718. It is p. 389.

<sup>4</sup> *Ibid.* p. 403, 4, 5.

<sup>5</sup> *Ibid.* p. 420.



The next class is deserving of greater attention. Some of the families therein mentioned, of whom insulated notices have been obtained, have been considered as independent sovereigns, though they can only be regarded as great hereditary feudatories. And in the darkness that overspreads all ancient Hindú history, and the eagerness with which any well-authenticated name or date is seized upon to fill up the dreary voids in the records of former days, it seems particularly useful to ascertain the precise power and relations of any remarkable names or titles that may be met with.

The Jain Guru of Malkheir, who has already been quoted, enumerates four great nobles of the first rank as principal feudatories of the Kalyán state, and states generally, that there were besides sixteen of inferior grade.

The former were :—1st. Bijalenk Row, of Kalyán pattan, who is the same with the Vijala of the Kalabhurya Kula mentioned in the inscriptions.

2dly. Jyt Pal of Amba Jogi, or Jogae Amba. There were originally five brothers of this family, from whom descended the Pancham Jains, of whom 80,000 in one day became proselytes to Basavapa, and are now the Pancham Lingayats.

3dly. Tamra dhuaj, Rájá of Latúr, near Renapúr, on the Manjera.

4thly. Gaudantin Mahárájá, of Bhir, near Kolapur. And to each of these some different office in the household was attached.

The inscriptions, however, make no mention of the second and third of these. Indeed their localities are so far removed from the scene where the collection was principally made, that the want of any record of their existence is not extraordinary.

The most conspicuous names met with in the inscriptions are,—

1st. The Kalabhurya family, of whom Vijala, or Bijalenk Row, was the most remarkable individual.

2nd. The Silaharas of Kolapur, Gandáditya or Gandaváditya; one of this race is the Gandantin Maháráj of the Guru.

3rd. The Kadambas of Banawassi, one of the oldest and most distinguished families that occur.

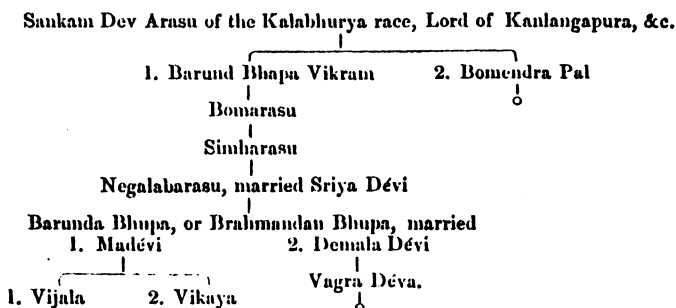
4th. The Rattas of Sughandavati, now Sawandati, or Samadati.

#### THE KALABHURYAS.

THE Kalabhuryas have already been noticed as having overthrown the ancient house of the Chálukyas to which they had long been subject. Several inscriptions of the family occur at Ingliswar, near Mudibshal (now the Jaghír of the Punt Pritti Niddhi). In one of

these<sup>1</sup> a grant is made by *Srī Karanam Nilkanth Nayaka*, with the permission of \* \* \* \* *Ilegade Arasu*, *Mahā Mandalésvar*, the sun of the *Kalabhurya Kula*, lord of *Kalanjapur*, lord of the five *Mahā Sabdas*,<sup>2</sup> &c. (with the usual style and titles of a dependent noble), the servant worshipping the feet of *Bhulok Malla Chálukya*, &c., in *Saka 1051*. He is also called *Nada Ilegade*, or lord of the province, and though his name is effaced in the stone, there can be no doubt that it must refer to *Pennadi Déva*, or *Jogam Déva*, the father or grandfather of *Vijala*.

But there appears to have been another family of *Kalabhuryas*, whose inscriptions occur at *Rone* and *Sudi*, near the *Malapahari* river, and of whom I find the following genealogies, of which I had made a memorandum at the time.



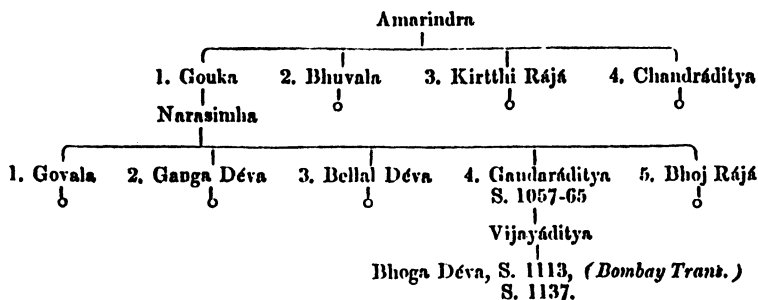
Some difference occurs in another inscription at the third step, in the line where, instead of *Bom Arasu*, the name *Abarasu* occurs, and his son is designated as *Nak arasu Simha Bhupa*, which must be the same as the *Simharasu* in the former.

2nd. The *Silaharas*, or *Mahā Mandalésvars* of *Kolapúr*, have been already made known by the translation of an inscription found, and published in the *Transactions of the Bombay Literary Society*.<sup>3</sup> Two inscriptions made by *Gandaráditya Silahara*, in *Saka 1057* and *1065*, besides incidental notices of them in others, furnish the following genealogies :—

<sup>1</sup> Ins. No. 2 of VIII., the Chaluk series, p. 432.

<sup>2</sup> Lord of the *Pancha mahā sabda*, or five great sounds, is a title always joined with that of *mahā mandalésvar*, and never with that of the sovereign in any of the more modern inscriptions. It does, however, occur among the titles of *Pulakesi* in the copper inscription of *Captain Jervis*.

<sup>3</sup> By Dr. Taylor, vol. iii., p. 391.



The titles of the family in the above inscription are Gaudaráditya Déva, Mahá Mandalésvar, with the five great Sabdas, the great lord of Tagrapúr, like Narendra among the Silaharas, born of the race of Jimutavahanwa (a name of Indra), with the golden garuda ensign, a lion in the service of his master, &c. reigning at Walwada.<sup>1</sup> It was probably against Vijayáditya, the son of Gaudaráditya, that Vijala undertook his last expedition immediately before his assassination by Basava. The circumstances are thus related by the Vijala Cheritra :—"The king having been warned in a dream that his death approached, sent for his ministers and great officers, and committed his queen and son to their charge. All obeyed the summons, except Suri Danda Natha of Kolapúr; and Vijala, to punish him, marched against him. But when he had reached the Bhima, messengers met him from Kolapúr, offering submission, and imploring forgiveness. The Rájá received them kindly, and sent his minister to settle the terms. The minister having gone to Kolapúr, returned with a false representation that Suri Danda Natha was bent on resistance, on which Vijala marched forward and besieged the place. The resistance was obstinate, but at last Vijala advancing in person, superintended the sapping of a part of the wall; and having gained an entrance, Suri Danda Natha submitted, paying tribute and offering gifts."<sup>2</sup>

In the third inscription of Simha Déva Yadu,<sup>3</sup> in Saka 1137, that prince styles himself a Garuda to the serpent-like Bhoja, lord of Pannala.<sup>4</sup> It is remarkable that both the Yadu and the Silahara had adopted the golden garuda as their ensign, which the prince seems unwilling to allow to his feudatory.

The most interesting circumstance regarding this family is their title of Tagara púra varadésvar, which from its geographical position being laid down by Ptolemy, becomes a point of great importance. As in the instance, however, of the title of the Kalabhuryas of Ran-

<sup>1</sup> Now Walwa, near Kolapúr. <sup>2</sup> Vijala Cheritra, Book xii. <sup>3</sup> Vol. ii., p. 174.

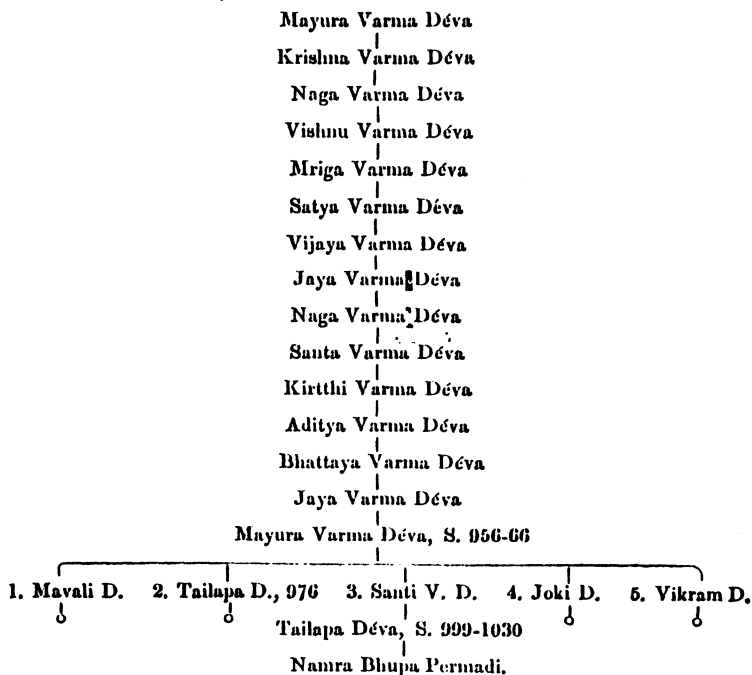
<sup>4</sup> Pannala is the hill-fort above Kolapúr, a very strong place.

lanjara púra Varadéswar, it is probable that the use of the name of Tagara púra by the Kolapúr chiefs affords no clue whatever to the real position of this place.<sup>1</sup>

## THE KADAMBAS.

THE traditions of this family lay claim to great antiquity, and apparently with some reason, though not to the extent of their pretensions.

An inscription at Kerguderi,<sup>2</sup> near Hanjal, gives very full detail of the genealogy. The founder of the family was Mayura Varma, who was born on the earth like Siva,<sup>3</sup> the subduer of hostile rájás, the sacrificer of the furious elephant bound to the white stone pillar of the Himavat mountains, the performer of the Aswa Medha sacrifice, who brought the eighteen tribes of Durjas or Bráhmans from Ahí chhatra, and fixed them in Kuntalavani, the lord of seventy-seven Simhasanams, &c.



<sup>1</sup> A native trader once told me he had passed through a town of this name on his way from Dharwar to Nagpúr, four kos beyond Kalburga. He described it as a good-sized town, with a bazaar, and a nala near it. But it was most probable he was mistaken, for had it been in that position it must have been observed by some European traveller who must have frequently passed that way.

<sup>2</sup> Ins. No. 78 of VII., Chaluk., vol. i., p. 308.

<sup>3</sup> Sasanka Mavali.

Other names occur subsequent to these in different inscriptions, as Santi Varma, Taila, Saka 1079, Karna, Sovi Déva, or Somésvar, and Vira Malli Déva, Saka 1163-73, but none of them have been referred to their exact places in the tree. Tailapa seems to have been the most powerful of the family in more modern times. He is described as "the servant existing at the lotus-feet of Tribhuvana Malla Vikram, the mahá mandalésvar, lord of the five great sabdas, lord of Banawassi púr; the worshipper of Jayanti Madhukésvar<sup>1</sup> sprung from the Kahamba Chakri, who was born from the eye of Siva, master of twenty-four cities, whose eye was in the centre of his forehead, the four-armed, the performer of the Aswa medha; this ornament of his race, celebrated for the monkey ensign and the simha signet whilst reigning over Banawassi and Panungul, and residing at Pantya pura,<sup>2</sup> &c.," permits his Danda Nayaka, named Iswaram Euja, to make a grant in Saka 1030.<sup>3</sup> The æra of Tailapa Radamba holding the government of the Banawassi province is thus clearly established to be from Saka 999 to 1030. The number of names occurring before his in the genealogy is sixteen, and allowing thirty years to a generation, we may fix the age of Mayura Varma about Saka 500 or 520.

It would appear from the inscription given in the Appendix, that the Kadambas were one of the great tribes or families existing anterior to the Chálukyas, being mentioned as contemporaneous with the Rattas and Kalabhuryas, and their subjection was probably effected by Kirtthivarma, who must have lived nearly about the same time as Mayura Varma. They seem likewise to have asserted a degree of independence during the temporary overthrow of the Chálukya power, for their reduction is mentioned in the same authority as the exploit of Vikram I., the grandson of Tailapa Chálukya I.

Mayura Varma is still known by tradition, and is always quoted by the Hlaiga Bráhmaṇas as the sovereign who introduced them into Kanara from Ahi Chhatra. When asked, however, where that place is, they profess their ignorance.

The descendants of Mayura Varma seem to have sunk into insignificance; no mention of them occurring till Saka 956, when they are styled rulers of Panangal. It seems doubtful whether they could ever be considered as mahá mandalésvars, as they are

<sup>1</sup> There is a celebrated temple at Banawassi in commemoration of Madhu Kaitabha, dedicated to Iswar, and another at the neighbouring town of Anivatti, sacred to the same deity as Kalabhiswar.

<sup>2</sup> I at first thought this to be the old name of Adur, but in the inscriptions at that place it is written Padliur.

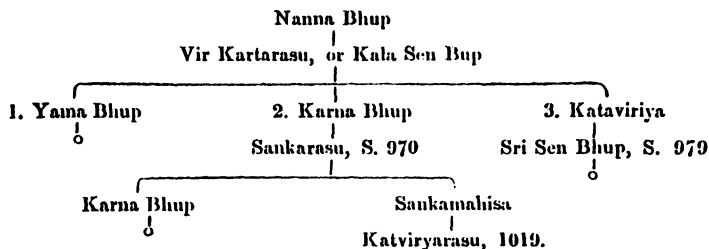
<sup>3</sup> Ins. No. 78 of VII., Chaluk, p. 308; also No. 7. do. do. p. 179.

stated to have been under the subjection of or subordinate to other superior nobles. Thus Mayura Varma II., in 956, was head of the Hangal or Panangal alone, under the mahá mandalésvar Sriman Pegadi Madanaiya, the governor under Jaya Sinha Chálukya of Santalgi and Banawassi, whose permission is requisite to confirm Mayura Varma's grant.<sup>1</sup> Again, in 969, Chamanda Raya Mahá Mandalésvar, lord of Banawassi, is the Kadamba superior;<sup>2</sup> and in 997 we find them still confined to the little district of Hangal under Ganga Permadi Bhuneka Vira Udayáditya Rájá, lord of Kolapura and of Nandagiri, with the Gajindra ensign, &c., ruling over Banawassi, Santalgi, Mandala, and the eighteen Agraharas, by appointment of Bhuneka Malla Chálukya.<sup>3</sup>

In Saka 999, however, Tailapa Kadamba became governor of Banawassi and Panangal, and as this is the commencement of the reign of Vikram II., it is not impossible that the Kadamba chief received the dignity as a reward for assisting Vikram to dethrone his brother. From this time the Kadamba grants continue to be more numerous, but are confined entirely to Banawassi, Sunda, and Hangal, &c.

## THE RATTAS.

Most of the inscriptions regarding this family occur at Samadati, near Purgshur. They were of the Jain faith, and had the following titles:—Mahá Mandalésvar Katviryarasu, with the five mahá sabdas, the great lord of Attalur púr, trivati turya nirgoshanam, with the elephant signet, and the golden hawk and crocodile ensign, the sun of the Ratta Kula, whose genealogy is as follows:—



Some other names of great nobles occur, but not sufficiently identified with any particular place to give them much interest. Among these may be instanced Vir Vikrama and his brother

<sup>1</sup> Ins. at Adur, No. 10 of IV., Chaluk., vol. i., p. 34. Ditto, No. 2 of V., p. 52.

<sup>2</sup> Ins. at Madur and Belgavi, Nos. 8 and 9 of V., Chaluk., p. 62, 3.

<sup>3</sup> Ins. at Belgavi, No. 10 of VI., Chaluk., vol. i., p. 145.

Yutanrapal, mahá mandalésvar governing Gutawalal, now Gutal, on the Tungabhadra. He is styled the great lord of Ujjayani-púr, with the banian-tree signet, and the Vijaya standard, &c.; also a powerful family at Puttadkal, near Badami; Kartaviryarasu, governor of Belgavé, under Ramachandra Yadu of Dévagiri, &c.

### APPENDIX, No. I.

ABSTRACT of an Inscription at Yevur, or Ye-ur, in the Nizam's territory, on an upright stone at the Temple of Basavana, on the north side of the village.

THE sun; the moon; two sitting figures; the lingam; a cow and calf. "Salutation to the varaha form of Vishnu, who dried up the bright sea, and took up the afflicted earth on his right tusk.

Also to Tribhuvana Malla, lord of the earth, the pure, the limpid fountain of honour, who became illustrious in the world.

Likewise to these celebrated princes, Vishnu verddhana Vijitá-ditya, and many other regal jewels who have been produced in the earth, commended throughout the world, who were of the Manavyasa Gotra, the children of Hariti, who received the distinguished gift of the white canopy from Kounsik;<sup>1</sup> who are supported by the seven mothers<sup>2</sup> who obtained the lofty present of the peacock fan from Kartikeya,<sup>3</sup> and the club ensign (Kunta dwaja), and the boar signet (varaha lanchana) from the eminent favour of Bhagawan Narayana, who subdued all their enemies in an instant, the refuge of the whole world and of the inhabitants thereof.<sup>4</sup>

Such was the Chálukya race, the preservers of the splendour of Nata; the strong-armed achieving conquest by their bow-strings

<sup>1</sup> This is now borne by the Shenkar Charti Swami, the Guru of the Smarth Bráhmans.

<sup>2</sup> The Saptati Matrali, or seven Saktis, are Bráhmi, Maháswari, Konnari, Varshuvi, Varahi, Indrani, Chamundi.

<sup>4</sup> Shenmukh.

<sup>3</sup> The Solanki Gotracharya, as given by Colonel Tod, differs wholly from this enumeration of the Chálukya titles, viz.: Madwani Sacka; Bardwaj gotra; Gurh Lokoti nekas; Saraswati nadi; Shanveda; Kapliswar Déva; Karduman Rikéswar; Teon Purwar zenar; Keonj Dévi; Malpal putra. I. 97.

In another inscription is the following verse: "Who shall relate the praise, the eminence, of the former Chálukyas, who acquired the Mayura Dwaja from Tara-kaveiri (Shenmukh), the Varaha mudra from Padma lochana (Vishnu), the lofty chhatra from Bhagavat Katijayaul, and with these insignia governed the world. Nagari, p. 107.

over the great power of the inimical Kadambas, lofty powerful heroes to conquer, but not to be overcome, destroyers of the authority of the Ratta Kulas and of the Kalabhuryas.

In this race fifty-nine princes were born, having supported the kingdom and passed away, at Ayodyapúra and other places; and in this race also sixteen reigned conspicuously in the Dekkan or South.

Certain generations of enemies then intervened, when again the Chálukya vansa recovered their former possessions.

The flower of the shoot from the Chálukya tree became the retiring place in which Latchmi reposed herself. Like a thunderbolt to the mountain of his enemies, or a god subduing the Dyts, the sword of Jaya Sinha Walaba, celebrated in true history, destroyed the firmly-established recent kings.

He overcame the army of 800 elephants of the son of the moon of the Ratta Kuta Kula, named Krishta. He destroyed that prince, with his army of 500 elephants. Thus the goddess of royalty (raj Lachmi) was attained by the Chálukya race.

To him was born Ranna Ragaha, desirous of attaining the feet of Hara by his good deeds; desirous of battle, of breaking the innumerable squadrons of the cavalry of his enemies, in which the swift strong horse, surmounted by his rider, is like unto an elephant.

His son was Pulakesi, the great lord of Watlipipura, with a beautiful and pleasant countenance like that of Nishudan.<sup>1</sup>

To describe the praise of this Pulakesi, his body was like that of one whose hair stands (or bristles) up (kalita); he was the encourager of the learned; the performer of the Aswa medha sacrifice, distributing gifts of horses, elephants, and 2000 grants of land. His son was

Kirtthi varma, the bright light of whose fame filled the earth like a dwelling place, the axe of this Radamba pillar occupying the whole of the kingdom of Nala, which was without end, reaching from earth to Niriyán.

His brother was the fierce Mangal-isa, seizing upon the princes of the earth and ravishing the power of the Kalabhuryas or Kalachuris like a thunderbolt.

The son of his elder brother, with his family, succeeded to the kingdom of that Mangalis, who, governing the earth with righteousness, obtained the name of Satya Sri. Thus it happened in the Chálukya race.

<sup>1</sup> Vishnu.



He overcame the kings in all the four quarters, kings with more than 100 chariots; the jewel of the sea of good qualities, his aspect was the refuge of goodness.

To him was born Amara, the earth-lord, repressing the rájás contained within the boundaries protected by the Amaras (or tutelary deities of the earth).

His son, like a necklace of jewel-resembling-qualities, famed for the strength of his arm, was Aditya Varma, the acquirer of virtue, like the sea in splendour and excellence.

His son was Vikramáditya, who acquired the earth by his bravery. To him was born Yudh Malla, a prince in war like Yama.

His son was Vijayáditya, rushing into the fight alone, notorious throughout the four worlds, like Arjuna in conquest; his son was Vikramáditya, and his Kirtthivarma. After him the lord of the Chálukya power was

The son of the brother of Vikramáditya, famed like Bhuna, destroying his enemies; from whom came Taila Bhupa Vikramáditya Bhupati. His son was Bhima Rájá, terrifying his opponents.

Eujana was born to him, for the enjoyment of Chálukya authority, the thunderbolt of Krishna Nandana; to him was born Vijitáditya, dazzling his opponents; a Vikramáditya in goodness, who married Bouta Dévi, daughter of Lachmana Rájá, the ornament of the Bhéda Vansa.

To them, as to Wasudéva and to Dévaki, was born Wasudéva, and to the mountain-daughter (Parvati) and the crescent-supporter (Siva) was produced Gohari (Shenmukh). So was Taila Bhupam, surnamed Vikramáditya, to Vijitáditya and Bouta Dévi. He acquired the little raj of the Ratta Kulas, which had again overspread the land, a race proud and regardless of their gurus, whose rájás this sprout of the royal tree destroyed and cut to pieces at the Ramnasthamba; born like the Varaha avatar for the preservation of the Chálukya Raj, snatching it from the Ratta Kula, as the earth was taken from the offspring of the Diti (Narkasúra). He likewise humbled Chalya and many other princes, &c.

The wife of Tailapa was Sri Jakabya, and their son Satya Sri, who married Ambéki Dévi. His brother was Dasa varma, whose wife was Bhagavati Dévi, and to them was born Vikramáditya, who broke the strength of the Kadambas.

His brother was the Jaggateka Malla, whose name was Jaya Simha Rájá.

His son was Abawa Malla Déva, who, like an elephant in a

garden of plantains, trampled on the lords of Malava, of Chola, and of Kanya kubja, and gained a fame like that of Tailapa, overcoming the most powerful of his enemies, and acquiring a fame like that of Arjuna.

His son, the ornament of the Chálukya race, was Bhuneka Malla, and his brother Vikramáditya Déva, surnamed Tribhavana Malla, because he exacted homage from all worlds. They were like Hari Balaram and Soumitra Rama.

This genealogy of the Chálukya Chakravarti race is copied from a Tambar sasana; let them be honoured.

The inscription then continues in the composition of the modern writer:—"May Latchmapati Parvati pati, and Vakapati, preserve Ravi Déva the chief of the army."

He then shortly recapitulates the Chálukya vansavali, descendants from Bráhma, who was produced in the lotos that sprang from the navel of Narayana, famed for the varaha avatar. "In which race many heroes having been born, Taila the Kali (of his time) was produced, constantly opposing his enemies; whose son was Dasa Varma, to whom was born the far-famed Vikrama, whose brother was Jaya Sinha Wallaba, whose fame is perpetual. His son was Ahawa Malla, and his Soméswar, whose younger brother Kali Vikram brought the foreheads of Rájás to his feet."

The inscription then details the grant made in his reign, &c.

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